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TEXTS AND STUDIES

CONTRIBUTIONS TO
BIBLICAL AND PATRISTIC LITERATURE

EDITED BY

J. ARMITAGE ROBINSON D.D.

HON. PH.D. GÖTTINGEN HON. D.D. HALLE

NORRISIAN PROFESSOR OF DIVINITY

VOL. V. No. 2.

CLEMENT OF ALEXANDRIA
QUIS DIVES SALVETUR

BY

P. M. BARNARD M.A.

CAMBRIDGE
AT THE UNIVERSITY PRESS

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

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Glasgow: 263, ARGYLE STREET.



Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay: E. SEYMOUR HALE.

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CLEMENT OF ALEXANDRIA

QUIS DIVES SALVETUR

RE-EDITED TOGETHER WITH AN INTRODUCTION
ON THE MSS. OF CLEMENT'S WORKS

BY

P. MORDAUNT BARNARD M.A.

CHRIST'S COLLEGE CAMBRIDGE

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Classics

PREFACE.

THE *Quis Diues Saluetur* has met with less than justice at the hands of the editors of Clement of Alexandria: all editions hitherto have been founded on Ghisler's very inaccurate copy printed from Vat. Gr. 623 (16th century). It is now edited for the first time from the Escorial MS. Ω III 19 (11th century), the parent of the Vatican MS.

It was at first arranged that an investigation of the text of the Gospels and Acts used by Clement should accompany this edition of the *QDS*: for this purpose I examined all known MSS. of Clement's writings that are of any importance, and the general results of this examination are given in this number. The Syndics of the University Press have kindly allowed me to defer the publication of the examination of Clement's Quotations from the Gospels and Acts, which will therefore appear in a separate number of Texts and Studies.

I have to thank the Editor of this Series for his continual help and advice: without it this book would probably never have been begun, and would certainly never have been finished. I have also to thank Prof. J. B. Mayor and Dr Henry Jackson for many valuable notes and hints.

To my friend Dr Otto Stählin I am under peculiar obligations, as will be seen by any one who reads my *Introduction*. As he had intended to edit the *QDS*, and is also collecting materials for the edition of Clement in the Berlin Corpus, we have been working on parallel lines. We have kept each other continually informed of anything new which we found; and I can scarcely calculate the

extent to which I have benefited by our correspondence. He has been good enough to go over my proof-sheets for me ; and as the original collations of some of the MSS. quoted are in his possession, and he has independent collations of others, the value of this service is obvious.

Lastly it is my pleasant duty to acknowledge the unfailing kindness I have received from the Librarians of the libraries which I have visited.

MICKLEHAM,

DORKING.

May 1897.

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INTRODUCTION.

ON THE TEXT OF CLEMENT'S WORKS.

§ 1. MSS. OF THE PROTREPTICUS AND THE PAEDAGOGUS.

By far the most important of the MSS. of the Protrepticus and the Paedagogus is the well-known Arethas Codex in the Bibliothèque Nationale at Paris (Gr. 451: quoted as P). It was written in the year 914 by the scribe Baanes for Arethas, Archbishop of Caesarea in Cappadocia. This codex has been so often described¹, that it is needless to give a description here. The note of the price paid for the MS. is correctly printed in the *Mélanges Graux*, p. 750; it is easily legible with the aid of a glass and runs: ἥν κ̅ περιγαμ̅ ἥν ̅ that is *νοῦμοις κ̅ περιγαμῆναι νοῦμοις ̅*; the price paid for the parchment is kept separate from the cost of writing. Five quires (8 to 12) of eight leaves each have been lost, containing the first ten Chapters of *Paed.* i and the beginning of Chapter xi as far as *πρὸς δὲ καὶ τῆς ἐπιτιμῆς*...

Mutinensis, Gr. 126 (also marked III D 7; quoted as M)², was copied from P before these five quires were lost. It belongs to the 10th or 11th century. The two hymns, which are not in P, are added after *Paed.* III; a short fragment has also been inserted here headed *Ἐκ τῆς ἐν χαλκηδόνι ἀγίας συνόδου*.

¹ See Montfaucon, *Palaeogr. Graeca*, pp. 274—277 (with facsimile); von Otto, *Corpus apolog. Gr.* III. p. xxxiii.; Dindorf, *Clem. Alex.* I. pp. v. ff.; and more especially Harnack, *Texte und Untersuchungen*, I. i. pp. 24 ff., and von Gebhardt, *ibid.* III. 162 ff. A good facsimile in Omont, *Fac-similés des MSS. grecs datés de la Bibliothèque Nationale du ix^e au xiv^e siècle*, pl. II.

² For description see T. W. Allen, *Notes on Gr. MSS. in Italian Libraries*, pp. 13 f.

This MS. is undoubtedly the Codex Carpensis of Victorius, the editor of the *Editio Princeps*¹ of Clement, which has been supposed to be lost. The evidence is as follows².

Victorius in a letter to the Cardinal Marcellus Cervinus, prefixed to his edition of Clement (p. 4), speaks of a *vetustissimum exemplar Protreplici et Paedagogi* lent by Rodolphus Pius antistes Carpensis from his ancestral library to Cervinus for collation³. Moreover, Hervetus in a letter addressed to Rodolphus Carpensis, prefixed to his Latin translation of Clement's works⁴, describes what is evidently the same codex in a passage which seems to have escaped notice in this connection. On page 4 he says: "A te autem amplissime Cardinalis benigne est suppeditatus is liber qui dicitur *πρωτρεπτικός*.... Qui cum nuper editus esset, et aliquot meis amicis visum esset facturum me operae pretium si eum Latine verterem, eam ego provinciam eo suscepi confidentius, quod a tuo exemplari antiquissimo et permultis in eo adiectis Scholiis illustrato adiutus sim." At the end of the Protrepicus and of each book of the Paedagogus Hervetus gives a Latin translation of some of the Scholia found in MP⁵.

Cardinal Rodolfo Pio had inherited many valuable MSS. from his uncle Alberto Pio, Principe di Carpi, and among them many which the latter had bought from the heirs of Giorgio Valla for 800 zecchini: the most valuable of these MSS. came into the Estense, probably through the Cardinals Ippolito and Luigi at Rome⁶.

There is therefore a considerable probability that the present

¹ Florentiae, 1550.

² Allen, p. 3, thinks it probable that the Mutinensis and the Carpensis are identical, but it is perhaps worth while to prove the fact.

³ The passage is quoted by Dindorf, i. vii.

⁴ *Clementis Alexandrini omnia quae quidem extant opera.....Gentiano Herveto Aurelio interprete*. Florentiae, 1551.

⁵ Dr Stählin, who had also observed the evidence afforded by Hervetus, writes to me with regard to these Scholia: "Nun findet sich unter denselben keine Bemerkung die nicht in M stünde, aber verschiedene die *nur* in M stehen, d. h. Scholien von M rec. z. B. die bei Dind. i. 422, 10—12 und *ibid.* 25—28 mitgeteilten Scholien."

⁶ For further details about these MSS. see Coelestinus Cavedoni, "Notizia Letteraria di alcuni codici...che già furono di Alberto Pio Principe di Carpi," in the *Memorie di Religione, di Morale, e di Letteratura*, Serie terza, Tomo xvii. Modena, 1854, and Heiberg, *Beiträge zur Geschichte Georg Valla's und seiner Bibliothek*. Leipzig, 1896.

Mutinensis, which so exactly suits the description of Victorius and Hervetus, is the Codex Carpensis. But Dindorf says¹ that it is clear the Mutinensis is not the codex mentioned by Victorius, as all the MSS. of the Biblioteca Carpensis which passed into the Estense are marked with the note 'Αλβέρτου Πίου καὶ τῶν φίλων, which is not found in this codex. He continues:—"ex quo satis certo colligi posse hunc codicem non ex libris Carpensibus, sed ex Estensibus esse recte monebat Coelestinus Cavedoni, Bibliothecae Palatinae praefectus, qui hujus codicis usum liberalissime mihi concessit." This negative argument is obviously inconclusive.

The Protrepticus begins at the top of fol. 1^a of the original MS.; the table of contents and the concluding pages of the Greek translation of extracts from Firmianus Lactantius *de Sibyllis*, which end the MS., are in a very late hand, on rather different sized parchment, and are certainly later additions; the MS. has been rebound within the last 200 years, and these pages were perhaps added then; there is therefore no possibility of finding the name of Alberto Pio either at the beginning or end of the MS. in its present state. Positive evidence, however, that it did come from the Bibl. Carpensis is fortunately to be had. Cavedoni, in his tract already referred to², says "Tutti questi codici (i.e. those bought by Alberto Pio from the heirs of Giorgio Valla) portano segnato in principio tra due lineette nel sommo margine il numero delle carte di che componesi ciascuno di essi." Now our MS. has on the top margin of fol. 1^a the note "292 cart." The Librarian of the Estense and I compared this note of the number of pages with the similar notes in several other MSS. bearing the names of Alberto Pio and Giorgio Valla, and coming from the Bibl. Carpensis; we were both of opinion that these notes were in the same hand and ink. It is therefore, I think, quite certain that this is one of the MSS. inherited by Rodolfo Pio from his uncle, and that it is the Codex Carpensis of Victorius. This conclusion is further supported by the fact that Giorgio Valla published at Venice in 1498 a Latin translation of Athenagoras *de Resurrectione*, a tract which is contained in the Mutinensis.

There is one other point of interest concerning this MS. Schwartz³ speaks of "nonnulla de Sibyllis," which conclude the

¹ Vol. I. pp. vii f.

² p. 227, note 17.

³ *Texte und Unters.*, IV. i. p. iv.

codex, as being written by two more recent hands. The last two pages, as stated above, are in a very late hand, but the main part of the extracts ἐκ τῶν φερμιανοῦ λακταντίου τοῦ ῥωμᾶλου περὶ σιβύλλης καὶ τῶν λοιπῶν is in a hand which does not occur in other parts of the MS., but is written on exactly similar parchment, and begins in the middle of a page. This hand cannot, I think, be placed later than the 11th century, and is, I am convinced, the hand of the scribe of *Med. Laur.* Pl. v. c. 3, the only authority for the *Stromata*. I saw both MSS. within 48 hours, and also compared this hand of M with Bandini's facsimile of the Laurentian codex. If this identification of hands is correct, it shows that in the 11th century there was a library containing the *Protrepticus*, the *Paedagogus* and the *Stromata*: this would account for extracts from the two latter works being found in the four closely related MSS. Neap. II AA. 14, Ottob. 94 and 98, Monac. 479¹. Ottob. 98 also contains other extracts from *Protr.* and *Paed.* Stählin (p. 17) shows that these were not copied from any MS. now known to us, and thinks it not impossible that they sprang from the same source as the extracts from the *Stromata*. He concludes: "es wäre dann der Rückschluss auf eine Handschrift zu machen, in der sowohl *Protrepticus* und *Pädagogus* als die *Stromata* standen." If the scribe of the "de Sibylla" in Mut. 126 was really identical with the scribe of the Florence codex of the *Stromata*, all these works were to be found near each other in the 11th century².

The Florence MS. Bibl. Medic. Laurenziana, Pl. v. c. 24, (F) contains the three books of the *Paedagogus* and the two hymns. It is assigned to the 11th century, and is composed of 32 gatherings of 8 leaves each (size 9½ in. × 8⅛ in.; vellum; 19 lines a page; letters hang from lines ruled with blunt point: Scholia written in same hand and ink as text, but with a finer pen). The two centre leaves of gatherings 7 and 16 have been lost,

¹ See Stählin, *Beiträge zur Kenntniss der Handschriften des Clemens Alexandrinus*, Nürnberg, 1895, pp. 12 ff.

² With regard to these two MSS. Dr Stählin writes to me: "Dass Mut. und Laur. einmal in derselben Bibliothek waren, ist ganz unzweifelhaft dadurch, dass die Randbemerkungen, welche sich im Laur. von f. 221^a an finden (cf. Dind. III. 67, 6. 12 u. s. w.), von derselben Hand herrühren wie die mit grünen Tinte in Mut. III D 7 (that is, M rec.). Dass die Hand identisch ist, kann keinem zweifelhaft sein, der beide Schriften gesehen hat."

owing to the binding string cutting through them: the first pair of leaves contained the words *βέλη μου το αὐτὴν μονάδα* (*Paed.* i viii; Dindorf i 180. 16—182. 21; Potter 138—140); the second pair from *στοχαστέον γὰρ το ἐμφαίνει δεσπο-* (*Paed.* ii vii, viii; Dindorf i 266. 1—268. 8; Potter 204, 205). The same lacunae occur in the following MSS., proving that they are derived from F:—Bodleianus 39 (B), Brit. Mus. Reg. 16 D xvii (R), Paris Bibl. Nat. Gr. 452 and 587¹, Vat. Palatinus Gr. 86 (Pal.), Neapol. II AA 14, Venet. Marc. XI 4 (formerly 652)², and possibly the excerpta in Vat. Palatinus Gr. 302³.

In considering the relations of F and M to P the work done by Harnack and von Gebhardt is most important. Harnack cleared the way by showing that Tatian's *Oratio ad Graecos*, which occurs in M, was once contained in P⁴: von Gebhardt then examined the MS. and arrived at the following conclusions⁵. In the scholia in the margin, two hands can be distinguished; one the hand of Baanes, the scribe of the text; the other the hand of the person who wrote the long scholion beginning *δεσμεύων πρὸς ἄμπελον* on the last two pages of the MS. (printed in Dind. i xiv f.). This scholion is written in FM opposite the place to which it refers (*Paed.* i v 15 (106)), and is headed *Ἀρέθα ἀρχιεπισκόπου*. Von Gebhardt thinks that Arethas made a rough draft at the end of his MS., and then copied the scholion out in the margin opposite *Paed.* i v 15, which was in the part

¹ One of these two is no doubt the MS. referred to by Nourry, *Apparatus ad Bibl. max. vet. Patrum*, col. 659.

² See Villosion, *Anecdota Graeca*, Venetiis, 1781, tom. ii. pp. 97 and 249.

³ On these four MSS. see Stählin, *Beiträge*, pp. 7 ff. In *Palat. Gr.* 302 Stählin says an extract from *Paed.* ii. viii. is headed *ἐν τῷ ἀκεφάλῳ λόγῳ*. As the heading of chapter viii. is lost in F, he concludes that these extracts are derived from that MS. But the New College codex (N) (see below, pp. xv. f.) omits the heading of chapter viii.; it seems to me, therefore, quite possible that they are derived from a MS. related to N.

⁴ *Texte u. Unt.* i. i. 25 f.

⁵ *Texte u. Unt.* i. iii. 162 ff. When I examined the Paris MS. in May, 1894, von Gebhardt's work was unknown to me, and I made the following note, which agrees with his conclusions in every point. "In the scholia common to FMP, two hands can be distinguished in P: one a very neat, fine, small half-uncial, probably by the text-scribe; the other a larger, rougher half-uncial, more like the hand on fol. 402 (i.e. the scholion beginning *δεσμεύων πρὸς ἄμπελον*). It is thus certain that the scholia in FM must have been copied from P."

of P now lost: judging from differences in the size and style of the writing, he thinks that the scholia in the second hand were written in the margin by Arethas at various times. It follows of course that F and M, which contain both the text-hand and the Arethas scholia of P, derived these scholia from that MS.¹

It is a natural inference that the text also of these two MSS. springs from P. As far as regards M this can hardly be doubted. Dindorf's imperfect and often incorrect collation of M has obscured its relation to P. The texts of the two MSS. are practically identical², and it may be considered certain that M was copied, probably directly, from P, though the two hymns must have been added from another source.

With regard to F the case is by no means so clear. Dr Stählin now considers that it is descended from P³. Against this it can be urged that a scribe might very well take his scholia from a different MS. from that which supplied the text⁴; further, it is strange that F should have deliberately omitted the Protrepticus⁵. In very few instances does F preserve a good reading not found in P: the following are the principal variants in the portions of *Paed.* II, III, which I collated myself⁶.

Dindorf I 204. 26 (Potter 155) ἐστὶ μου ὁ υἱὸς P ἐστὶν ὁ υἱὸς μου F (perhaps corrected according to Gospel text) 215. 17 (165)

¹ Dindorf, *Clem. Al.* i. 439—450, gives several scholia as occurring in FM and not in P. This need, however, cause no difficulty, for a later writer, who inserted several tracts of Hesychius and Maximus in the margin of P, frequently erased the original scholia to make room for himself. In all cases I had time to look at, where scholia in FM were not quoted from P, traces of the writing could be seen in that MS. under the Hesychius or Maximus. This late writer sometimes recopied in another place what he erased.

² In the portions of *Paed.* II., III., which I collated for the Gospels and Acts quotations, M varies from P only 10 times, and always in very small points. See further the readings of M, which I communicated to Dr Stählin, in his *Beiträge*, pp. 5 f.

³ *Beiträge*, p. 6.

⁴ F does not contain by any means all the scholia found in P.

⁵ Dindorf (i. viii.) speaks of F as "amplioris, quantum ex similitudine codicum supra descriptorum colligi potest (i.e. M and P), voluminis fragmentum." I know of no reason for thinking this surmise of Dindorf's to be correct.

⁶ Unfortunately Dindorf's collation of F is quite unreliable.

μεγα P μέγαν F (probably rightly) 216. 10 (166) ἄρτον P ἄριστον F
 224. 15 (172) φυλάξει P φυλάξη F 16 ἔχοι δ' ἂν P ἔχει δὲ F
 245. 19 (189) κύριος P ὁ κύριος F 247. 9 (190) τρυβλίω PF**
 τρύβλιον F* 268. 18 (206) εἰς τὸ τρύβλιον P ἐν τῷ τρυβλίῳ F
 301. 3, 4 (231) σαλαμών (bis) P* σαλομών (bis) F 18 (232)
 μετεωρίζεσθε P μὴ μετεωρίζεσθε F 302. 27 (233) ὄνομα P
 ὀνόματι F 320. 16 (246) — τὸν πλούσιον F* 328. 27 γυναικὸς α
 (a blank space) ερας P γυναικὸς, ἀλλ' ἐταίρας F 354. 12 (274)
 ἐξευρίσκει P ἐξευρήσει F 18 ἀνιαρῶς P ἀνιαρὸς F 359. 7
 (277) — ὁ F 390. 11 (301) πολιτευνόμεθα P πολιτευνόμεθα F.

Some of the readings of F are mere errors, others are such as might easily have been introduced by conjecture. Considering the strong probability that a scribe would take his text from the same MS. from which he took the scholia, there is not sufficient evidence to show that the text of F is independent of P: we must therefore conclude that this MS. is descended from P, though considerably altered by conjectural emendation, or possibly by correction from another MS.¹

In the first ten chapters of *Paed.* i, where P fails us, the text depends on FM: it is therefore important to prove that these two MSS. are independent of each other. In all the readings quoted above M agrees with P against F; we may therefore reasonably conclude that where P is lost M represents it far more nearly than F does. In my opinion M is older than F, but in any case the above readings prove that the former was not copied from the latter: the following readings show that the converse was not the case. Dindorf i 206 12 (Potter 157) εὐλυτον FP εὐλοιτον M* 300. 23 (231) τῇ ψυχῇ ὑμῶν] ὑμῶν FP ἡμῶν M 302. 18 (232) χάριτι FP χάρητι M 316. 16 (243) ὡς σεαυτὸν FP ὡσεαυτὸν M 365. 6 (282) ἔξωθεν FP ἔξω M.

Another MS. which has attracted a good deal of attention is Cod. Oxon. Coll. Novi 139 (N)². It is a paper MS. of the 15th century made up of 272 leaves bound in irregular gatherings.

¹ As the entire dependence of F on P has not yet been proved, the readings of F should still be quoted.

² The Librarian of New College kindly sent this MS. to the Cambridge University Library in July 1895, that I might examine it at leisure. For a further description see Stählin, *Observ. Crit. in Clementem Alex.*, Erlangae, 1890, pp. 18 f.

The contents are: ff. 1^a—45^a Clement's *Protr.*: ff. 45^b—47^b blank: ff. 48^a—118^b *Paed.* II and III: ff. 119^a—122^b blank: ff. 123^a—271^b Anastasius εἰς τὴν πνευματικὴν ἀναγωγὴν τῆς ἑξαήμερου κτίσεως. Fol. 272 is bound outside the last gathering, and appears to have belonged to another MS.: it contains a fragment from *Paed.* II v and vi (Dind. I 255. 10—158. 16: Potter 196—198): *incipit* ἐξ αὐτῶν δεῖ *explicit* παιδαγωγῆσεις, αἱ μετὰ. The writing appears to be of the same date as N, but it is not in the hand of any of the three scribes who worked at the MS. (Quoted as N^{fr}.)

I propose to deal first with the text of N^{fr}: the following readings show that it is closely related to N. Dind. I 255. 12 (Potter 196)—ὁ NN^{fr} 16 καθαρμονίαν NN^{fr} 255. 20 κιχλισμός NN^{fr} P** κιχλιασμός FP* 256. 24 (197) πάντα NN^{fr} πάντας FP: ἦν NN^{fr} εἰπείν FP 257. 12 (198) κεφ. ε NN^{fr} κεφ. 5 FP (this mistake has put all the remaining chapters of book II one wrong in N) 258. 11 ἦ NN^{fr} ἦ FP.

That N^{fr} was not copied from N is proved by the fact that the latter omits ἐκπορεύεσθω—ἀγίοις μὴ (258. 6, 7: Potter 198), whereas N^{fr} does not. N was not copied from the MS. to which N^{fr} belonged, for (255. 10: Potter 196) N has with all other MSS. μέτρον αὐτοῖς καὶ καιρὸν, while N^{fr} has μέτρον καὶ καιρὸν αὐτοῖς. It is safe, however, to conclude that N and N^{fr} had a near common ancestor.

The facts that N omits *Paed.* I, of which chapters i to x have been lost in P, and that, like P, it does not contain the two hymns, which are found in F and M, naturally suggest that its text is derived from P. This is fully borne out by the similarity of the texts of the two MSS.

Further, N embodies most of the corrections made in the text of P by later hands: witness the following readings, in which P** differs from M and F:

Dind. I 18. 12 (Potter 15) + ἀρρητοφóρια NP** 20. 17 (16) θρησκευεῖν P* θρησκεῖαν NP** 33. 1 (27) μάρπισσα P* μάρπησσα NP** 34. 16 (29) ἰάσωνι P* ἰάσони NP** 68. 6 (54) ὀρίζεσθαι P ἐργάζεσθαι N and P margin 263. 10 (202) τῶν F ἰούτων P omit altogether N (evidently thinking the whole word was cancelled) 267. 14 (205) ἀφένονται FP* ἀφίενται NP** 273. 16 (210) δὴ FP* μὴ NP** 274. 19 (211) ἀπέρρεε FP* ἄπαρε P**

ἄπαιρε N 301. 3 (231) σαλαμών P* σολομών NP** but line 4 σαλαμών NP the correction not having been made in the second instance in P 304. 3 (234) παραλυπώη FP* παραλυποίη NP** 314. 19 and 315. 2 (241) ὄστριον FP* ὄστρεον NP**.

Only five very short scholia are found in N : they all occur also in F and P : but 15 times N has ση in the margin, only occasionally in the same places as similar notes in FP.

That a type of text was current derived from P and omitting *Paed.* I altogether is proved by a 16th century codex in the Bibliothèque Nationale at Paris, numbered Suppl. Gr. 254¹. A comparison of this MS. with P shows that as far as regards the Protrepticus and books II and III of the Paedagogus it is certainly descended from P, as the tracts of Hesychius and Maximus, which have been written in the margin of P by a 15th century hand, are found in it by the first hand : the margin of *Paed.* I, however, shows no trace of any connection with P. That this book was added from a MS.² of the F group, is proved by the lacuna in ch. viii (Dind. I 180. 16—182. 21 ; Potter 138—140) occasioned by the loss of two leaves in F. (See the account of that MS. pp. xii f.)

That the whole of book I, and not merely the chapters missing in P, has been supplied is evident, as all through this book only the short scholia written in red in MSS. of the F group are found, and the subscription is written in a style not at all resembling the subscriptions to the other books, but recalling those in R.

A MS. presenting exactly similar features, and no doubt connected with Paris Suppl. Gr. 254, is Ottobonianus 94, described by Stählin (*Beiträge*, p. 9). It has the long lacuna in *Paed.* I, but not the one in *Paed.* II³.

¹ This is no doubt the MS. of which Nourry says on col. 634 of the *Apparatus ad Bibl. max. vet. Patrum*, Paris, 1703 :—"Posteriorem ex Parisini RR. PP. societatis Jesu collegii Bibliotheca R. P. Harduinus pro more suo nobiscum perquam humanissime communicavit." Suppl. Gr. 250 is known to have belonged to the Jesuit College.

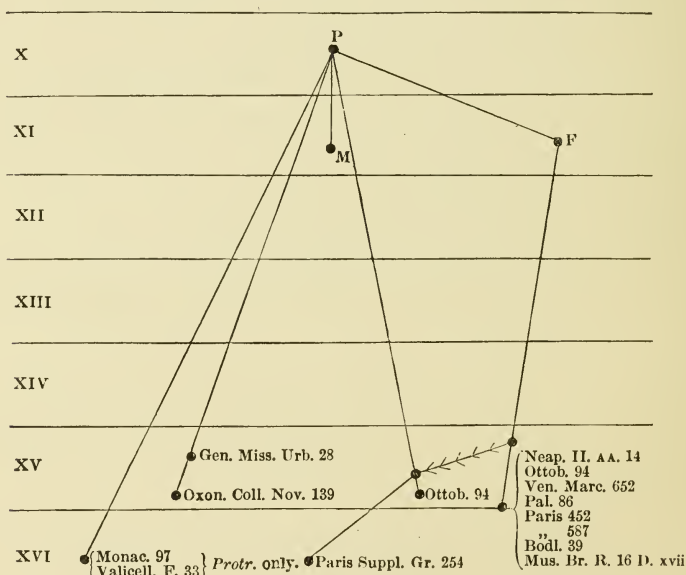
² That this MS. was closely allied to Mus. Brit. Bibl. Reg. 16 D xvii. (R) is proved by the following instances where a blank space is left in both MSS. *Dind.* I. 150. 16 (Potter 117) — τῷ κυρίῳ καὶ, 17 — πνεύματι, 20 — αὐτῶν ἐκείνων, 21 — οἱ διωλισμὸν μὲν, 22 — κρείττονων εἶναι, 23 — ἀπὸ τῆς — τῶν χειρόνων, 24 space left blank after ἀνάγκης, 151. 1 — ἡ μετάνοια ἡ. Potter states that similar lacunae occur in Bodleianus 39.

³ A few readings from the *Protr.* and *Paed.* I. are given in Dind. I. p. x.

I think I have shown that there was a type of text derived from P, which altogether omitted *Paed.* I, and that N shows signs of very close connection with P: a comparison of N with N^{fr} has proved that there were one or more intermediate steps between them and P, giving plenty of opportunity for the introduction of divergencies and corrections. We may therefore conclude that N is derived from P corrected, a view with which Dr Stählin, who has collated N, now agrees¹. I have collated all the quotations from the Gospels and Acts in N, but as it affords no variants of any interest I do not intend to quote its readings.

Dr Stählin mentions as closely allied to N a 15th century MS. preserved at Genoa in the Biblioteca della Congregazione della missione urbana di S. Carlo, and numbered 28. It contains the *Protr.*, *Paed.* II, III and also the *Philocalia* of Origen².

MSS. OF *Protr.* AND *Paed.*



¹ *Beiträge*, p. 10.

² Stählin, *Beiträge*, p. 11, speaking of this MS., says: "die Verwandtschaft mit N zeigt nicht nur das Fehlen des ersten Buches des Pädagogus, sondern auch das

Dr Stählin also mentions¹ two 16th century MSS. containing the Protrepticus, namely, Monacensis 97 and Valicellianus F. 33. Of these he says "die jedenfalls auf P zurückgehen."

To sum up: where extant, P is the sole authority, though there is a possibility that F may have an independent value: where P is wanting (*Paed.* I i—x and beginning of xi), the text must be based on FM, but it must be borne in mind that M is a very faithful copy of P, while F (if a copy of P) has undergone considerable alteration. Fortunately the collation of P prepared by Dübner for Dindorf is very fairly accurate: Dindorf's readings from F and M I have already stated to be incomplete and untrustworthy.

§ 2. TEXT OF THE STROMATA, EXCERPTA, AND ECLOGAE.

These works are preserved only in the 11th century Florence MS.², Medic. Laur. Pl. v c. 3 (L), of which the 16th century Paris MS. Suppl. Gr. 250 is a copy. On MSS. containing extracts from these works see Stählin *Beiträge*, pp. 12 ff.

In *Strom.* VIII vi 17 the words Αἱ τῶν ζητήσεων ἔφοδοι καὶ ἀρχαὶ περὶ ταῦτα καὶ ἐν τούτοις εἰσὶν are written in L so as to form a heading to what follows, and are not joined to what goes before. At the end of book VIII as at present printed L has the subscription Αἱ τῶν ζητήσεων ἔφοδοι καὶ ἀρχαὶ περὶ ταῦτα καὶ ἐν τούτοις: then an ornamented line, followed by the heading Ἐκ τῶν Θεοδότου κτῆ. §§ 17—33 should therefore be considered, not as part of book VIII, but as an independent treatise on the

Zusammenstimmen in Kleinigkeiten wie in der Stelle Dind. i. 328. 27, wo beide οὐ γὰρ γυναικὸς.....έρας lesen." M and P have οὐ γὰρ γυναικὸς α.....έρας. [Since the above was written Dr Stählin has again examined the Genoa MS. and has obtained ample proof that N was copied from it. The conclusions I have reached concerning the text of N may therefore be taken to apply to the Genoa MS.]

¹ *Beiträge*, p. 11 f.

² For description see Dindorf i. p. xvi. f. A facsimile is given in Bandini's Catalogue; in the Palaeographical Society's Facsimiles, Series II. vol. i. pl. 107; and in Vitelli e Paoli, *Collezione Fiorentina di facsimili paleografici*, Fasc. i. tav. x. This MS. was fairly well collated for Dindorf by Joseph Müller. I collated all the Gospels and Acts quotations in April, 1894.

same footing as the Excerpta and the Eclogae. This was the opinion of le Nourry¹ and Bunsen². Zahn³ rejects this view, taking the words αἱ τῶν ζητήσεων κτέ in § 17 to be "eine den vorigen Abschnitt abschliessende Formel": this is of course rendered impossible by the words occurring again as a subscription at the end of § 33, a fact which has not, I think, been before pointed out. Zahn remarks, however, that in a Syriac MS. of the 8th or 9th century of Theological Extracts (Brit. Mus. Add. 14,533 fol. 137^a: quoted by Zahn, p. 28) an extract from *Strom.* VIII v 16 is introduced by the words "at the end of the eighth book." It seems reasonable to think that Clement never finished Book VIII, ending with § 16, and that at the end of this incomplete book a scribe or editor copied matter found among Clement's notes and possibly collected with a view to the completion of the *Stromata*.

§ 3. TEXT OF THE QUIS DIVES SALVETUR.

Manuscripts.

Michael Ghisler first printed the *QDS* (in his *In Jeremiam prophetam commentarii*, Lugduni 1623 vol. III, pp. 262—282) very inaccurately from a 16th century MS., Vaticanus Gr. 623 (V); and all subsequent editors reprinted his text, without again examining V, which remained till recently the only known MS. of this homily. Dr Stählin and I had both arranged to re-edit this homily from V, which we had both collated, when he noticed, and kindly communicated to me, the fact that E. Miller, *Catalogue des MSS. grecs de l'Escurial*, p. 485, mentions a homily commencing Οἱ μὲν τοὺς ἐγκωμιαστικούς λόγους, the first words of the *QDS*. Through the generosity of Dr Stählin it was arranged that he should give up his projected edition, contenting himself with writing an article⁴ showing how far the text could be improved from V and

¹ *Apparatus ad Bibl. max. vet. Patrum*, col. 1291.

² *Analecta Antenic.* i. p. 184.

³ *Forsch.* III. 116.

⁴ See his *Beiträge*, pp. 21—35, where a description of V will be found. Dr Stählin now agrees with me in assigning it to the 16th, not the 15th century.

other sources, and that I should collate the Escorial MS. This I did in Aug. 1894. A brief examination was sufficient to show that V was copied from the Escorial MS.; the last page but one of the latter has been all torn away except a small strip at the top: the scribe of V carefully copied all the words and letters which remained, leaving blank spaces for what was torn away.

I give here a description of this MS., Scorialensis Ω III 19.

Old Class-marks. III Θ 12 (cancelled); 138 B; iv β 2 (cancelled), in the hand of Nicolas de la Torre¹. Early Escorial binding of reddish-brown calf, stamped with gridiron with six² bars. Parchment: 11th century: 344 pages in gatherings of eight: three extra pages, numbered I, II, III, respectively have been added at the beginning: only in two places can traces of original quire signatures be seen: two numberings of pages; the older, in the bottom right-hand corner, makes 351 pages; it was previous to the last rebinding, during which the numbers were clipped in many places, but subsequent to loss of part of the last page but one, which it does not reckon; the more recent, in the top right hand corner, probably by Nicolas de la Torre, does count the strip left at the top of the last page but one, and makes 345 pages, through numbering two consecutive pages 276, 278³.

Size of page $10\frac{3}{16}$ in. $\times$ $7\frac{1}{8}$ in.; of written part about $8\frac{1}{2}$ in. $\times$ $5\frac{3}{4}$ in. 28 lines on a page. The pages were only very slightly clipped in the last rebinding, as can be seen where corners have been turned down; but the margins must originally have been a good deal bigger, as only occasional traces of the quire signatures can be seen.

Three hands can be distinguished (a) ff. 1—224 (b) ff. 225—254^a (c) ff. 254^b—end⁴; all of the same date, as far as I can judge.

¹ A favourite copyist of Philip II., who held the office of "Greek Writer" at the Escorial.

² After the time of Philip II. seven and, later still, ten bar gridirons are stamped on the bindings.

³ This more recent numbering is given in the margin of my text, and is all through the QDS one in excess of the true number.

⁴ Miller, who examined the Escorial MSS. very hurriedly, only noticed the first of these changes: p. 485, note 1, he says, "Depuis le fol. 225 jusqu'à la fin, l'écriture est plus moderne et appartient au xii^e siècle." I am certain that (c) is not later than (a); (b) has a more modern look, which has misled Miller.

The writing hangs from lines ruled with a blunt point on one side only of the parchment.

There are very few corrections: one corrector filled up short lacunae in the Origen, and made one emendation in *QDS* § 31.

The contents are as follows: I blank; II^a Table of Contents in Greek by Nicolas de la Torre; an older one in Latin; and a recent Latin note pointing out that the 19 homilies on Jeremiah are by Origen. II^b III blank. ff. 1^a—90^a τοῦ ἐν ἀγίοις πρὸς ἡμᾶν κυρίλλου ἀρχιεπισκόπου ἀλεξανδρείας ἐκ τῆς ἐρμηνείας τῆς εἰς τὸν προφήτην ἠσαΐαν. *incipit* τὰ ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὅρος κῶ... *explicit* ἡμᾶς δὲ τούτων ἀπάλλαξοι ὁ χς. δι' οὗ καὶ μεθ' οὗ... τῶν αἰώνων ἀμήν¹. ff. 90^a—129^a ἐρμηνεία εἰς τὸν προφήτην δανιήλ². ff. 129^b—208^a ἐρμηνεία εἰς τὸν προφήτην ἰεζεκίηλ³. *incipit* καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει κτέ. (Ez. i. 1) (ad marg. θεοδωρίτου) τισὶν ἔδοξε τὸ τριακοστὸν ἔτος τοῦ ἰωβήλ. *explicit* ἐν ἐκάστῳ τμήματι τρεῖς· ἅπαντα δὲ τὸν κύκλον ὁκτώ καὶ δεκα χιλιάδων ἔφη. ff. 208^b—326^b (really 325^b) ἱερεμίας, is the only heading to the 19 homilies of Origen on Jeremiah⁴. ff. 326^b—345^a (really 325^b—344^a), the *QDS* with the heading 'Ομιλία. At the bottom of the last folio, recto, is written in a 15th century hand εἰσὶν ἐν τῇδε τῇ βίβλιῳ τετραδία λεφύλλα τμ.

This MS. belonged to Don Diego Hurtado de Mendoza, whose signature (D. Di^o. de M^a.)⁵ is found at the bottom of fol. 1^a, and

¹ This appears to be an abbreviation of Cyril's work on Isaiah, and is not divided into Books and Orations. The *incipit* occurs vol. iii. col. 68^a of Migne's edition (Lib. i. Orat. ii.); the *explicit* is the same as in Migne.

² This anonymous commentary on Daniel was printed by Cotelierius from this MS., and assigned to Chrysostom, among whose works it is now printed; the title of Cotelierius' book is: *S. P. n. J. Chrysostomi quatuor homiliae in Psalmos, et interpretatio Danielis. Opera nunc primum edita ex MS. codice Regiae Bibliothecae S. Laurentii Scorialensis. Lutetiae Parisiorum ap. L. Billaine.*

³ This is a catena on Ezechiel, drawn mostly from Theodoret, whose name, among others, occurs several times in the margin. The *incipit* is found in Migne, *Theodoret* ii. col. 816; the *explicit*, col. 1248.

⁴ Printed from this MS. by B. Corderius with the title: *S. P. n. Cyrilli Archiepiscopi Alexandrini homiliae XIX. in Jeremiam Prophetam. Antverpiae, 1648.* Corderius' transcript was very carelessly made: in Homily i. alone he omitted 19 lines of the MS., and introduced a mass of changes, emendations and errors.

⁵ A facsimile of Mendoza's signature is given at the end of Graux, *Essai sur*

passed with his other books into the Escorial in 1576. There is some Greek scribbling on the last page and in other places in a late hand: this points to its being one of the MSS. which Mendoza obtained from the East while Ambassador at Venice; and it was probably while his library was in that city that the copy of the Origen and Clement, now in the Vatican, was made.

I distinguish this MS. by the symbol S, but in the apparatus criticus to those parts of the *QDS* where there is no fear of confusion with other authorities its readings are given without any symbol.

Those portions of § 42 which are gone from S, through the loss of nearly a whole page, can be to some extent recovered from other sources. Euseb. *HE.* III 23 quotes the story of St John and the young robber, beginning Ἀκουσον μῦθον οὐ μῦθον, and ending τρόπαιον ἀναστάσεως βλεπομένης¹. Maximus Confessor in his Scholia² on Dionysius the Areopagite, Epist. x, addressed Ἰωάννη θεολόγῳ ἀποστόλῳ, says: Μέμνηται δὲ τῆς ἐπὶ Δομετιανοῦ ἐξορίας τοῦ ἀγιωτάτου Ἰωάννου...καὶ Κλήμης ὁ Ἀλεξανδρεὺς ἐν τῷ λόγῳ τῷ περὶ Τίς ὁ σωζόμενος πλούσιος. It appears that some one was led by this remark to refer to his Clement, and copied out at the end of his MS. the story referred to; and this extract, preceded by the extract from the Letter of Polycrates to Victor quoted by Euseb. *HE.* III 31, 3, and followed by several from Philo περὶ τῶν ἐκ περιτομῆς πιστευσάντων ἐν Αἰγύπτῳ Χριστιανῶν, is preserved in many MSS. of the Scholia of Maximus, with or without the text of Dionysius³: in all these the extract begins with the words ἵνα δὲ ἐπιθαρρήσης, that is, a line before the quotation of Eusebius, of whom it is thus proved to be inde-

les origines du Fonds Grec de L'Escorial, in the *Bibliothèque de l'école des hautes études*, vol. 46: in which book a full account of Mendoza's life and library is given, pp. 163 ff.

¹ Several writers who tell or refer to this story apparently depend on Eusebius. For references see Harnack, *Geschichte der altchristlichen Litteratur*, I. p. 316. I have extracted the readings of the MSS. of Eusebius as best I could from the editions of Burton, Laemmer and Heinechen, using the notation of the latter; but it is of course well known that the text of Euseb. is in an unsatisfactory state. See Harnack, *Geschichte*, I. pp. 561 f.

² Ed. Corderius, Antverpiae, 1634, vol. II. p. 181.

³ In AFK the extracts precede, in all other MSS. follow, the Dionysius or Maximus.

pendent. I am in possession of collations of the following MSS. of this extract:

Brit. Mus. Add. 18, 231, fol. 12^a; parchment; A.D. 972 (A)¹.

Florence, Medic. Laurent. v. 32, fol. 217^b; paper; century xv (B).

Vienna theol. graec. 65 olim 49, fol. 117^a; vellum; century xiv (?) (C).

Milan, Ambrosiana H 11 Sup. 2, fol. 212; bombycinus; century xiii (D).

Oxford, Coll. Corp. Chr. 141, fol. 2^b; parchment; century xii (F)².

Vatic. gr. 374, fol. 242; paper; century xiii or xiv (G).

Vatic. Regin. 38 fol. 321; parchment; century xi (H).

Florence, Conv. Suppr. 202, fol. 190^b; century x as far as *καὶ μετὰ τοῦτο ὑφῆκε* (32 19) (I), the rest being supplied by a 15th century hand (I^{suppl}).

Ottob. 362, fol. 1; paper; century xvi (K).

Vienna, theol. graec. 110, fol. 197^b; century x (L).

Oxford, Canon. 97, fol. 221^a; parchment; century xiv (O).

Paris, Bibl. Nat. gr. 440, fol. 177^a; parchment; century xii (P).

Florence, S. Marco 686, fol. 214^a; parchment; century xii (Q).

Vatic. gr. 504, fol. 76; parchment; century xi or xii (R).

Of these I have collated ABDFOPQ; for collations of GHIKR I am indebted to Dr Stählin, of C to Dr F. Wallis, now Bishop of Wellington, N.Z., and of L to Dr Weinberger, of Vienna, through Dr Stählin.

Dr Stählin also mentions³ as containing the extract Coislin 86 century xii, Moscow 36, century x, and Jerusalem 414, century xvi, but neither of us has obtained collations of these.

About A.D. 860⁴ Johannes Scotus Erigena translated, by order of Charles the Bald, the works of Dionysius together with the

¹ Facsimiles of this MS. are given in the *Palaeogr. Soc. Facs.* Series II. vol. I. pl. 28, and in Wattenbach et von Velsen, Heidelberg, 1878, pl. 7; the latter plate is also given in Wattenbach, *Scripturae Graecae Specimina*, Berlin, 1883.

² Owing to the loss of two pages, this MS. now only contains the heading, and the first few lines as far as *τῆς Παύλου τῆς νῆσου*.

³ *Beiträge*, pp. 31 f. Vat. Gr. 1553 is, I believe, inserted there through a misunderstanding.

⁴ See Th. Christlieb, *Leben und Lehre des Johannes Scotus Erigena*, Gotha, 1860, p. 27.

Scholia of Maximus; in this translation he included the Extracts from Polycrates, Clement and Philo, though they are not given in the printed editions of his version. I have used two MSS. of his translation :

Oxford, Ashmolean 1526; vellum; early 14th century.

Cambridge Univ. Library, Ii—3—32, parchment; century XIII.

That Erigena translated from a MS. very nearly akin to O the following readings show:—

Heading, αὐτοῦ ΗΚΟ *lat.* 33 6, 7 διὰ μέγεθος φύσεως ἐκστάσεως O per magnum natura recessum *lat.* 34 4 ἀπαιτῶ] ἀπέστω O restituere *lat.* 5 — καὶ ἔτι ΗΟ *lat.* 7, 8 — καὶ τὸ κεφάλαιον ληστῆς O *lat.* 35 1 ἐπιλαθόμενος] ἐπιλαβόμενος O accipiens *lat.* 5 ὑπομένω (accent) ΑΗΟ sustineo *lat.* The cases where the Latin agrees with other evidence are very rare and unimportant: we need not, therefore, trouble further about Erigena's version; but its evidence gives the 14th century O the authority of a 9th century MS.

All these MSS. introduce the extract with the heading:—Κλήμεντος [κλήμηντος ḠHIR] πρεσβυτέρου Ἀλεξανδρείας [-δρέας H: -δρίας Q] ἡγουμένου [pr. καὶ F] τῆς σχολῆς, [+περὶ τοῦ ἀγίου ἀποστόλου καὶ θεολόγου εὐαγγελιστοῦ ἰωάννου P] ἐκ [εἰς C] τοῦ ἐπιγεγραμμένου αὐτῷ [αὐτοῦ ΗΚΟ: omit G] λόγου. Τίς ὁ σωζόμενος πλούσιος; At the end the following note is added by ABHLOQ: Ταύτης [+δὲ L] τῆς ἱστορίας μέμνηται [+καὶ L] Εὐσέβιος ὁ Παμφίλου καὶ Ἰωάννης ὁ [om. Q] ἐπίσκοπος Κωνσταντινουπόλεως [+ὁ Χρυσόστομος Q]. This note is omitted in CDPK; I have no information on this point about GIK.

Of these MSS., ABCDL form a closely allied group, as is shown by the omission in all five of (34 9—11) δὲ—πληξάμενος. Compare also the following readings 32 8 — τῶν ABCDILP 34 5 καὶ ἔτι καὶ] ἔτι καὶ ABCDLP 35 5 ἂν δέη] ἂν δὲ ACDLO αὐτὸς B 10 ἡδύνατο ABDLOP. BD appear to have had a near common ancestor (cp. 32 7, 17, 33 14, 34 9, 35 5, 6) and C goes closely with them (32 15, 33 12, 34 12). L agrees sometimes with A (34 17, 35 8 AI^{spp1}LQ 36 1), sometimes with other members of the group (32 8 σημαινόμενον BL* ut uid P 33 12 BCDL against AP and all other evidence) and sometimes agrees with other MSS. against ABCD (32 20 — τὸ KLQR 33 15).

P presents a somewhat curious problem: it is certainly closely allied to the above group (32 2, 8, 10, 15, 20; 33 14, 35 10), but the text has undergone considerable alterations, partly by additions and conjectural emendation (Heading; 31 27, 34 1, 6, 9, 35 9, 36 3), and partly, it appears, by corrections taken from a codex of Eusebius perhaps akin to Paris Gr. 1437 (E^b)¹. That the scribe of one of P's ancestors had looked up the quotation in Eusebius, a marginal note in the Scholiast-hand at the beginning of the extract in P shows clearly: *κεῖται τοῦτο ἐν τῷ β (lege γ) βιβλίῳ τῆς ἐκκλησιαστικῆς ἱστορίας εὐσεβίου*. The following are the places where these corrections occur: 33 3 *ἐθάδες* PS Eus. 34 9—11 ABCDL omit *δὲ* to *πληξάμενος*; in P -*ενος* to *μεγάλης* and *καλόν γε* is written over an erasure, and *οἰμωγῆς πληξάμενος τὴν κεφαλὴν* is added in the margin: it seems probable that the words missing in the archetype have been supplied from a codex of Eusebius: this probability is increased by the readings in the words supplied: *δὲ* GHIKOQR Eus.cdd. GH O: *οὖν* Eus.cdd. BCDF^aF^b: omit particle P Eus.cdd. AE^aE^b *ὁ ἀπόστολος τὴν ἐσθῆτα* GHIKOQR Eus.cdd. BCDF^aG: *τὴν ἐσθῆτα ὁ ἀπόστολος* P Eus.cdd. AE^aE^bF^bHO. 35 4 *ἐλπίδας* P (*ς* added later but perhaps 1st hand) and most MSS. of Eus. including AE^aE^b 35 14 *ἐκκεκαθαρμένην* P (but *ἐκκε-* over erasure) Eus. cod. F^a. A text thus altered can have but little weight.

The ancient part of I appears also to belong to this group (32 8, 10 but 32 6 *καταστήσων* IQ).

I^{sp1} KQR form another group (32 20, 33 13, 35 2, 13, 15; see also passages quoted below in which GH join this group or part of it).

I^{sp1} agrees in many readings² with Q; and, if it were not for a few variants difficult to explain (32 4, 9, 16, 33 16, 35 13) K would appear to be copied from R.

G and H incline towards this group (32 15, 16, 33 13, 35 1, 10, 12,

¹ A collation of this MS. is given at the end of Burton's edition of Eusebius.

² Stählin (*Beiträge*, p. 33) thinks the missing leaves in I were supplied from Q, but the following readings render this almost impossible: 32 20 - *τὸ* KLQR, but it is in I^{sp1} and all other MSS. 33 11 *αὐτὸς* KQ, *αὐτοὺς* I^{sp1} and all other MSS. 34 15 *φυλακῆς* Q, *προφυλακῆς* I^{sp1} and all other MSS. 35 10 Q with some other MSS. inserts *καὶ* before *ἀπολογούμενος*, but not I^{sp1}.

36 1): H agrees with R in two noticeable readings (32 16, 35 1) and has several readings not found elsewhere (32 7, 33 15, 34 1, 35 11, 36 1).

O appears to be quite independent, and its text is of some importance.

The importance for the study of the text of Eusebius of settling the reading of the archetype of these MSS. is obvious, and this is my reason for recording their readings so fully. Owing to the shortness of the extract it is impossible to reach definite conclusions about the relations of the MSS., but the cases in which the reading of the archetype can be considered uncertain are few and unimportant.

I now give the readings on which the relations of S, Eusebius, and the extract must be determined.

31 27 ἔτι θαρρῆς S ἐπιθαρρήσης Ex.

32 1 μὲν εἰς σωτηρίας S μένει σωτηρίας Ex.

1, 2 μῦθον οὐ μῦθον S Eus. οὐ μῦθον Ex. (best MSS.).

4 νόσου S νήσου Eus. Ex.

9 καὶ ἐπὶ S — καὶ Eus. Ex.

13 παρατίθεμαι S and a few MSS. of Eus. παρακατατίθεμαι Ex. and most MSS. of Eus.

16 διετείνато S διετείλατο Ex. HR. διελέγετο Eus. Ex. other MSS.

— εἶτα S — ἀπῆρην S.

33 2 — καὶ ἀπερρωγότες S.

3 ἐθάδες S Eus. ἡθάδες Ex.

πολλῶν πολυτελῶν S — πολλῶν Eus. Ex.

4 αὐτὸν ὑπάγονται S αὐτὸν ἐπάγονται Eus. ἐπάγονται αὐτόν Ex.

7 — ἐκστὰς S.

11 ἀπόλωλεν S ἀπολώλει Eus. Ex.

15 ἐπειδὴ S ἐπεὶ (or ἐπὶ) Eus. Ex.

17 σωτήρ S χριστός Eus. Ex.

35 11 μόνην S Eus. μόνον Ex.

12 — ἐγγνώμενος S.

A consideration of these readings suggests that the three authorities are independent of each other; that S is inclined to omit syllables and words and to dittograph letters and words; and

that, where S is wanting, the text of Eusebius is slightly more to be trusted than that of the extract.

We have now to calculate how much of § 42 is lost. Fol. 344^b (really 343^b) of S begins [ἀπο]λογούμενος ταῖς οἰμωγαῖς, and the last word left is οὐ at the end of line 7 (οὐ πρότερον ἀπῆλθεν). There are 28 lines a page, the average number of letters in a line is 55½: so that after οὐ 21 lines of S have been lost, equalling about 1155 letters; of these only about 145 are preserved in Eusebius and the extract: so that about 1000 letters, equivalent to about 22 lines of this edition of the *QDS*, have been lost between βλεπομένης and παιδοῖς γεγηθότες.

§ 4. FLORILEGIA.

Extracts from the *QDS* are preserved in:—

Melissa Antonii, ed. C. Gesner, Tiguri, 1546.

Maximi loci communes, ed. C. Gesner, Tiguri, 1546 and Fr. Combefis, Paris, 1675, tom. II pp. 528 ff. I have collated the Clementine quotations in the Florence MS. (Med. Laur. Pl. vii c. 15, ff. 103^b ff.) of this collection (*See Appendix on Some Clementine Fragments*).

Sacra Parallela, commonly ascribed to Johannes Damascenus. These exist in several recensions, which Professor Loofs has shown to rest on a work in three books¹, of which Book I is preserved in a Paris MS., Coislin. 276, with the title Ἰωάννου πρεσβυτέρου καὶ μοναχοῦ τῶν ἐκλογῶν βιβλίον πρῶτον, and Book II in Vaticanus Gr. 1553 with the title Λεοντίου πρεσβυτέρου καὶ Ἰωάννου τῶν ἱερῶν βιβλίον δεύτερον. Dr Stählin has very kindly collated for me all the passages from the *QDS* preserved in Coislin. 276, and my friend H. Rackham, Esq., Fellow of Christ's College, was good enough to copy out or collate all those in Vat. Gr. 1553 which are noticed in Mai's index to the Authors and Works quoted in this MS. (*Script. vet. nou. Collectio*, Romae 1825, vol. I part iii pp. 69 ff.).

¹ Studien über die dem Johannes von Damaskus zugeschriebenen Parallelen, Halle, 1892.

Of the *Sacra Parallela* three main recensions are known :

(a) One printed from Vat. Gr. 1236 (century xv) by Lequien in his *Opera S. Joannis Damasceni*, Paris 1712, vol. II pp. 279—790. I have collated all the Clementine passages from an Escorial MS. of the *Parallela*, which is in almost exact agreement with Lequien's text. (Escorial Ω III 9; parchment; century XI; size, $10\frac{1}{16} \times 8\frac{1}{16}$; gatherings of 8 folia; now 243 ff., but two gatherings have been lost between ff. 38 and 39, as is shown by the original signatures; lost pages contained Lequien 340^e *ταλαιπωρίαῖς* to 369^d *τὸν διδάσκαλον αὐτοῦ*.) These two I quote as *Parall. Vat. et Scor.*

(b) One preserved in the Codex Rupefucaldinus (now Berol. Phill. 1450). The Clementine fragments preserved in this MS. are printed by Harnack, *Geschichte der altchr. Litteratur*, I pp. 317 ff. (*Parall. Rup.*).

(c) A third recension is found in Paris reg. 923: for a collation of the *QDS* passages I am indebted to Dr Stählin (*Parall. Paris*). A similar recension exists in Marcianus 138, and, as far as I could judge from a somewhat hurried examination, in *Matri-tensis* O 5. I had only time to collate a few of the *QDS* quotations in this MS.¹ (*Parall. Matr.*). Baroccianus 26 (see Hearne, *Curious Discourses*, vol. II p. 399) contains two fragments from § 40 which appear to be derived from this recension of the *Sacra Parallela*.

One fragment preserved in various *Florilegia* may conveniently be noticed here. Maximus 661 *Κλήμεντος. Μάλιστα πάντων Χριστιανοῖς οὐκ ἐφίεται τὸ πρὸς βίαν ἐπανορθοῦν τὰ τῶν ἀμαρτημάτων πταίσματα. οὐ γὰρ τοὺς ἀνάγκη τῆς κακίας ἀπεχομένους ἀλλὰ τοὺς προαιρέσει στεφανοῖ ὁ θεός.* In Leontius Vat. Gr. 1553 f. 119 this fragment has the lemma *τοῦ αὐτοῦ*, and follows an extract correctly assigned to the *QDS* (*Οὐκ ἀναγκάζει ὁ θεός κτέ QDS* § 10). In Paris 923 f. 89^a the fragment has the lemma *Κλήμεντος ἐκ τοῦ Τίς ὁ σωζόμενος πλούσιος.* In Escorial Ω III 9 f. 52^b (= Lequien 393) this fragment is preceded by one commencing *τό τε βεβιασμένον* (Zahn, *Forsch.* III 53); both are under

¹ Holl, *Sacra Parallela* (Texte u. Unters. xvi. 1), pp. 73 f., shows that *Matr.* O 5 is a copy of *Marc.* 138.

the lemma τοῦ θεολόγου. The same MS. has τό τε βεβιασμένον again on f. 191^b, but this time assigned to Θεοτίμος (so Lequien 643). Rupefucaldinus f. 118^a (Harnack, *Geschichte*, I p. 318) gives both fragments with the lemma Κλήμεντος τοῦ στρωματέως. In Lequien 393 the lemma to the two fragments is omitted, but in the *errata* it is given as Κλήμ. στρωμ.

The evidence that the fragment is really Clementine is thus very strong, and the way it is introduced in Vat. Gr. 1553 renders it probable that it belongs to the *QDS*, as the scribe of Paris 923 assumed.

Now, as it exactly sums up the teaching of the story of St John and the young robber, the conclusion is almost inevitable that it comes from that part of § 42 which has been lost between βλεπομένης and φαιδροῖς γεγηθότες, and in that place I have accordingly printed it.

ΚΛΗΜΕΝΤΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

ΛΟΓΟΣ

ΤΙΣ Ο ΣΩΖΟΜΕΝΟΣ ΠΛΟΥΣΙΟΣ.

- 935 1. Οἱ μὲν τοὺς ἐγκωμιαστικούς λόγους τοῖς πλουσίοις
 f. 326^b δωροφοροῦντες οὐ μόνον κόλακες καὶ ἀνελεύθεροι δικαίως
 ἂν ἔμοιγε κρίνεσθαι δοκοῖεν, ὥς ἐπὶ πολλῷ προσποιούμενοι
 χαρίσασθαι τὰ ἀχάριστα, ἀλλὰ καὶ ἀσεβεῖς καὶ ἐπίβουλοι·
 5 ἀσεβεῖς μὲν, ὅτι παρέντες αἰνεῖν καὶ δοξάζειν τὸν μόνον cf. Mt v 48 ;
 τέλειον καὶ ἀγαθὸν θεόν, ἐξ οὗ τὰ πάντα καὶ δι' οὗ τὰ Me x 18 ||
 πάντα καὶ εἰς ὃν τὰ πάντα, περιάπτουσι το cf. Ro xi 36
 τὸ γέρας ἀνθρώποις ἐν ἅσ βίῳ κυλινδουμένοις
 τὸ κεφάλαιον ὑποκείμενον τῇ κρίσει τοῦ θεοῦ·
 10 ἐπίβουλοι δέ, ὅτι καὶ αὐτῆς τῆς περιουσίας καθ' αὐτὴν
 f. 327^a ἱκανῆς οὕσης χαννῶσαι τὰς ψυχὰς τῶν κεκτημένων | καὶ
 διαφθεῖραι καὶ ἀποστῆσαι τῆς ὁδοῦ, δι' ἧς ἐπιτυχεῖν ἔστι
 σωτηρίας, οἶδε προσεκπλήσσουσι τὰς γνώμας τῶν πλουσίων,
 ταῖς ἡδοναῖς τῶν ἀμέτρων ἐπαίνων ἐπαίροντες καὶ καθάπαξ
 15 τῶν ὅλων πραγμάτων πλὴν τοῦ πλούτου, δι' ὃν θαυμά-
 936 ζονται, παρασκευάζοντες ὑπερφρονεῖν, τὸ δὴ τοῦ λόγου πῦρ

Titulus in codice abest : praemittitur tantum 'Ομιλία.

2 δωροφοροῦντες 7—9 περιάπτουσι—τὸ κεφάλαιον] S e codice mutilo ut
 uid. ductus hunc locum sic habet : περιάπτουσι το (lacuna fere 11 litt.) τὸ γέρας
 ἀνοῖς | ἅσας (lac. 12 litt.) βίῳ κυλινδουμένοις (lac. 7 litt.) | τὸ κεφ. quae lacunae
 sic expleri possunt : περιάπτουσι τὸ <θαυμαστὸν καὶ> τὸ γέρας ἀνθρώποις ἐν
 ἅσ<ώτῳ καὶ ἐφημέρῳ> βίῳ κυλινδουμένοις, <ὃν ἄγουσι> τὸ κεφ. 10—16 ἐπί-
 βουλοι—ὑπερφρονεῖν] Leontius Vat. Gr. 1553 f. 190 10 περιουσίας] οὐσίας
 Leont. εἰατήν Leont. 13 οἱ δὲ S Leont. προσεκπλήσσουσιν Leont.

cf. Mt xxiii
12

ἐπὶ πῦρ μετοχετεύοντες, τύφῳ τύφον ἐπαντλοῦντες καὶ ὄγκον πλούτῳ προσανατιθέντες βαρεὶ φύσει φορτίον βαρύτερον, οὐ μᾶλλον ἐχρῆν ἀφαιρεῖν καὶ περικόπτειν, ὥς σφαλεροῦ νοσήματος καὶ θανατηφόρου· τῷ γὰρ ὑψουμένῳ καὶ μεγαλυνομένῳ ἀγχίστροφος ἢ πρὸς τὸ ταπεινὸν μετα- 5 βολὴ καὶ πτώσις, ὥς ὁ θεὸς διδάσκει λόγος. ἐμοὶ δὲ φαίνεται μακρῷ φιλανθρωπότερον εἶναι τοῦ θεραπεύειν τοὺς πλουτοῦντας ἐπὶ κακῷ τὸ συναίρεσθαι τὴν σωτηρίαν αὐτοῖς ἅπαντα τὸν δυνατὸν τρόπον, τοῦτο μὲν ἐξαιτουμένους 10 παρὰ θεοῦ τοῦ βεβαίως καὶ ἡδέως τοῖς ἑαυτοῦ τέκνοις τὰ τοιαῦτα προῖεμένους, τοῦτο δὲ λέγω διὰ τῆς χάριτος τοῦ σωτῆρος ἰωμένους τὰς ψυχὰς αὐτῶν, φωτίζοντας καὶ προσάγοντας ἐπὶ τὴν τῆς ἀληθείας κτῆσιν, ἧς ὁ τυχὼν καὶ 15 ἔργοις ἀγαθοῖς ἐλλαμπρυνόμενος μόνος οὗτος βραβεῖον τῆς αἰωνίου ζωῆς ἀναιρήσεται. δέεται δὲ καὶ ἡ εὐχὴ ψυχῆς εὐρώστου καὶ λιπαροῦς ἄχρι τῆς ἐσχάτης ἡμέρας τοῦ βίου συμμετρημένης καὶ <ἡ> πολιτεία διαθέσεως χρηστῆς καὶ μονίμου καὶ πάσαις ταῖς ἐντολαῖς τοῦ σωτῆρος ἐπεκτεινομένης. 20

cf. Phil iii 14

2. Κινδυνεύει δὲ | οὐχ ἀπλοῦν τι εἶναι τὸ αἴτιον τοῦ f. 327^b τὴν σωτηρίαν χαλεπωτέραν τοῖς πλουτοῦσι δοκεῖν ἢ τοῖς ἀχρημάτοις τῶν ἀνθρώπων, ἀλλὰ ποικίλον. οἱ μὲν γὰρ αὐτόθεν καὶ προχείρως ἀκούσαντες τῆς τοῦ σωτῆρος φωνῆς, 25 ὅτι ῥᾶον κάμηλος διὰ τρήματος ῥαφίδος διεκδύσεται ἢ πλούσιος εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀπογονόντες ἑαυτοὺς ὥς οὐ βιωσόμενοι, τῷ κόσμῳ πάντα χαριζόμενοι καὶ τῆς ἐνταῦθα ζωῆς ὥς μόνῃς ἑαυτοῖς ὑπολειπομένης ἐκκρεμασθέντες ἀπέστησαν πλέον τῆς ἐκεῖ ὁδοῦ, μηκέτι

cf. Mc x 25 |||

1 τύφον 2 βάρει 3 ἐχρῆν 4—6 τῷ γὰρ—λόγος] Ant. Mel. 140
4 om. γὰρ Ant. 5 μεγαλυνομένῳ] + παραπέπηγεν Ant. ἀντίστροφος S
7—10 θεραπεύειν—ἅπαντα] hunc locum ita habet S: θεραπεύειν (lacuna 12 litt.)
τοὺς | πλουτοῦντας (lac. 11 aut 12 litt.) ἐπὶ κακῷ τὸ συναίρεσθαι | (lac. 10 litt.)
τὴν σωτηρίαν αὐτοῖς (lac. 15 litt.) | ἅπαντα. quae lacunae ita expleri possunt:
θεραπεύειν <ἀνελευθέρως (Fell)> τοὺς πλουτοῦντας <καὶ ἐπαινεῖν (καὶ προσ-
επαινεῖν Fell)> ἐπὶ κακῷ τὸ συναίρεσθαι <ἐπ' ἀγαθῷ καὶ> τὴν σωτηρίαν αὐτοῖς
<συγκατεργάζεσθαι (Segaar)> ἅπαντα 12 λέγω forsitan delendum est.
16 ἡ εὐχὴ] ἡσυχῇ (sed σ ex ε factum ut uid.) 17 λιπαρᾶς 18 <ἡ> addidi
25 forsitan legendum διελεύσεται (cf. §§ 4, 26, et Strom. II v 22 (440))

πολυπραγμονήσαντες μήτε τίνας τοὺς πλουσίους ὁ δεσπότης
καὶ διδάσκαλος προσαγορεύει μήτε ὅπως τὸ ἀδύνατον ἐν cf. Mc x 27
ἀνθρώπῳ ἢ δυνατὸν γίνεται. ἄλλοι δὲ τοῦτο μὲν συνήκαν
ὀρθῶς καὶ προσηκόντως, τῶν δὲ ἔργων τῶν εἰς τὴν σωτηρίαν
5 ἀναφερόντων ὀλιγορήσαντες οὐ παρεσκευάσαντο τὴν δέ-
ουσιν παρασκευὴν εἰς τὸ τῶν ἐλπιζομένων τυχεῖν. λέγω δὲ
ταῦτα ἐκάτερα [ἄπερ] ἐπὶ τῶν πλουσίων καὶ τῆς δυνάμεως
τοῦ σωτῆρος καὶ τῆς ἐπιφανοῦς σωτηρίας ἡσθημένων, τῶν
δὲ ἀμυήτων τῆς ἀληθείας ὀλίγον μοι μέλει.

10 3. Χρὴ τοίνυν τοὺς φιλαλήθως καὶ φιλαδέλφως
., καὶ μήτε καταθρασυνομένους αὐθάδως τῶν
πλουσίων κλητῶν μήτε αὐτὸν πάλιν ὑποπίπτοντας αὐτοῖς διὰ
οἰκείαν φιλοκέρδειαν, πρῶτον μὲν αὐτῶν ἐξαιρεῖν τῷ λόγῳ
τὴν κενὴν ἀπογνώσιν καὶ δηλοῦν μετὰ τῆς δεούσης ἐξηγή-
937 σεως τῶν λογίων τοῦ κυρίου διότι οὐκ ἀποκέκοπται τέλεον
αὐτοῖς ἡ κληρονομία τῆς βασιλείας τῶν οὐρανῶν ἐὰν
f. 328^a ὑπακούσωσι ταῖς ἐντολαῖς· | εἰθ' ὁπόταν μάθωσιν ὡς ἀδεῖς
δεδιάσι δέος καὶ ὅτι βουλομένους αὐτοὺς ὁ σωτὴρ ἀσμένως
δέχεται, τότε καὶ προδεικνύει καὶ μυσταγωγεῖν ὅπως ἂν
20 καὶ δι' οἷων ἔργων τε καὶ διαθέσεων ἐπαύραιντο τῆς ἐλπίδος,
ὡς οὐτ' ἀμηχάνου καθεστῶσης αὐτοῖς οὔτε τούναντίον εἰκῇ
περιγινομένης. ἀλλ' ὅνπερ τρόπον ἔχει τὸ τῶν ἀθλητῶν,
ἵνα μικρὰ καὶ ἐπὶ κήρα μεγάλοις καὶ ἀφθάρτοις παρα-
βάλωμεν, τουτὶ καὶ ἐφ' ἑαυτῷ ὁ κατὰ κόσμον πλουτῶν
25 λογιζέσθω. καὶ γὰρ ἐκείνων ὁ μὲν ὅτι δυνήσεται νικᾶν καὶ
στεφάνων τυγχάνειν ἀπελπίσας οὐδ' ὅλως ἐπὶ τὴν ἀθλησιν
ἀπεγράψατο, ὁ δὲ ταύτην μὲν ἐμβαλόμενος τῇ γνώμῃ τὴν
ἐλπίδα, πόνους δὲ καὶ τροφὰς καὶ γυμνάσια μὴ προσιέμενος
προσφόρους, ἀστεφάνωτος διεγένετο καὶ διήμαρτε τῶν ἐλ-
30 πίδων. οὕτως τις καὶ τὴν ἐπίγειον ταύτην περιβεβλημένος
περιβολὴν, μήτε τὴν ἀρχὴν ἑαυτοῦ τῶν ἀθλῶν τοῦ σωτῆρος
ἐκκηρυσσέτω, πιστός γε ὢν καὶ τὸ μεγαλείον συνορῶν τῆς
τοῦ θεοῦ φιλανθρωπίας· μήτε μὴν αὐθις ἀνάσκητος καὶ

2 προσαγορεύη 6 λέγων 7 [ἄπερ] ἐπὶ] forsitan legendum
περὶ 10 post φιλαδέλφως lacuna fere 15 litterarum ; διακειμένους addidit
Fell 11 αὐθαδῶς 14 κενὴν] καινήν 24 ἐφ' ἑαυτοῦ conl.
J. B. Mayor 30 περιβεβλημένος

cf. 1 Co ix 25 ἀναγώνιστος μέινας ἀκονιτὶ κἀνδρωτὶ τῶν στεφάνων τῆς
 ἀφθαρσίας ἐλπίζέτω μεταλαβεῖν· ἀλλ' αὐτὸν ὑποβαλέτω
 φέρων γυμναστῇ μὲν τῷ λόγῳ, ἀγωνοθέτῃ δὲ τῷ Χριστῷ·
 cf. 1 Co xi 25 τροφή δὲ αὐτῷ καὶ ποτὸν γενέσθω τεταγμένον ἡ καινὴ
 διαθήκη τοῦ κυρίου, γυμνάσια δὲ αἱ ἐντολαί, εὐσχημοσύνη 5
 cf. 1 Co xiii 13 δὲ καὶ κόσμος αἱ καλαὶ διαθέσεις, ἀγάπη, πίστις, ἐλπίς,
 γνῶσις ἀληθείας, πραότης, | εὐσπλαγχνία, f. 328^b
 σεμνότης· ἵν', ὅταν ἐσχάτῃ σάλπιγγι ὑποσημήνῃ τοῦ δρόμου
 καὶ τῆς ἐντεῦθεν ἐξόδου, καθάπερ ἐκ σταδίου τοῦ βίου
 μετ' ἀγαθοῦ τοῦ συνειδότος τῷ ἀθλοθέτῃ παραστῇ νικηφόρος 10
 ὡμολογημένος τῆς ἄνω πατρίδος ἄξιος, εἰς ἣν μετὰ στεφάνων
 καὶ κηρυγμάτων ἀγγελικῶν ἐπανέρχεται.

4. Δοίῃ τοίνυν ἡμῖν ὁ σωτὴρ ἐντεῦθεν ἀρξαμένοις τοῦ
 λόγου τάληθῇ καὶ τὰ πρόποντα καὶ τὰ σωτήρια συμβα-
 λέσθαι τοῖς ἀδελφοῖς, πρὸς τε τὴν ἐλπίδα πρῶτον αὐτὴν, 15
 καὶ δευτέρον πρὸς τὴν τῆς ἐλπίδος προσαγωγὴν. ὁ δὲ
 χαρίζεται δεομένοις καὶ αἰτοῦντας διδάσκει, καὶ λύει τὴν
 ἄγνοιαν καὶ τὴν ἀπόγνωσιν ἀποσείεται τοὺς αὐτοὺς πάλιν
 εἰσάγων λόγους περὶ τῶν πλουσίων, ἐαυτῶν ἐρμηνέας γινο-
 μένους καὶ ἐξηγητὰς ἀσφαλεῖς· οὐδὲν γὰρ οἶον αὐτῶν αὐθις 20
 ἀκοῦσαι τῶν ῥητῶν, ἅπερ ἡμᾶς ἐν τοῖς εὐαγγελίοις ἄχρι νῦν
 διετάρασεν ἀβασανίστως καὶ διημαρτημένως ὑπὸ νηπιό-
 τητος ἀκροωμένους. Ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσ-
 ελθὼν τις ἐγουνπέτει λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσω
 ἵνα ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοὺς λέγει· Τί με 938
 ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός· τὰς ἐντολάς
 οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδο-
 μαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ
 ἀποκριθεὶς λέγει αὐτῷ· Πάντα ταῦτα ἐφύλαξα. ὁ δὲ Ἰησοὺς
 ἐμβλέψας ἠγάπησεν αὐτὸν καὶ εἶπεν· Ἐν σοι ὑστερεῖ· εἰ 30
 θέλεις τέλειος εἶναι, πώλησον ὅσα ἔχεις καὶ διάδος πτωχοῖς, |
 καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. ὁ f. 329^a
 δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπήλθε λυπούμενος· ἦν γὰρ

1 ἀκωνεῖται, κᾶν ἰδρῶτι. emendationem Ghislerii in textum recepi.
 7 γνῶσεις post ἀληθείας lacuna 12 litterarum: ἐπιείκεια addidit
 Fell 15 πρῶτην 23 αὐτῷ 29 ἐφύλαξα] recte monet Segaar hic
 excidisse librarii incuria ἐκ νεότητός μου, quae uerba agnoscit noster infra § 8
 et § 10

ἔχων χρήματα πολλὰ καὶ ἀγρούς. περιβλεψάμενος δὲ ὁ
 Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ
 χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ.
 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. πάλιν δὲ
 5 ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν
 ἐστὶ τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ
 θεοῦ εἰσελθεῖν· †εὐκόλως† διὰ τῆς τρυμαλιᾶς τῆς βελόνης
 κάμηλος εἰσελεύσεται ἢ πλούσιος εἰς τὴν βασιλείαν τοῦ
 θεοῦ. οἱ δὲ περισσῶς ἐξεπλήσσοντο καὶ ἔλεγον· Τίς οὖν
 10 δύναται σωθῆναι; ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν ὅτι Παρὰ
 ἀνθρώποις ἀδύνατον, παρὰ θεῷ δυνατόν. ἤρξατο ὁ Πέτρος
 λέγειν αὐτῷ· Ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν
 σοι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς λέγει· Ἀμὴν ὑμῖν λέγω, ὃς ἂν
 ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφούς καὶ χρήματα ἕνεκεν ἐμοῦ
 15 καὶ ἕνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα
 νῦν ἐν τῷ καιρῷ τούτῳ ἀγρούς καὶ χρήματα καὶ οἰκίας καὶ
 ἀδελφούς ἔχειν μετὰ διωγμῶν †εἰς ποῦ†· ἐν δὲ τῷ ἐρχομένῳ
 ζωὴν †έσταιν αἰώνιος· ἐν δὲ† ἔσονται οἱ πρῶτοι ἔσχατοι, καὶ
 οἱ ἔσχατοι πρῶτοι.
 20 5. Ταῦτα μὲν ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ γέγραπται·
 καὶ ἐν τοῖς ἄλλοις δὲ πᾶσιν ἀνωμολογημένοις ὀλίγον μὲν
 ἴσως ἐκασταχοῦ τῶν ῥημάτων ἐναλλάσσει, πάντα δὲ τὴν
 αὐτὴν τῆς γνώμης συμφωνίαν ἐπιδείκνυται. δεῖ δὲ σαφῶς |
 f. 329^b εἰδότας ὡς οὐδὲν ἀνθρωπίνως ὁ σωτὴρ ἀλλὰ πάντα θεία
 25 σοφία καὶ μυστικῇ διδάσκει τοὺς ἑαυτοῦ, μὴ σαρκίνως
 ἀκροᾶσθαι τῶν λεγομένων, ἀλλὰ τὸν ἐν αὐτοῖς κεκρυμμένον
 νοῦν μετὰ τῆς ἀξίας ζητήσεως καὶ συνέσεως ἐρευνᾶν καὶ
 καταμανθάνειν. καὶ γὰρ τὰ ὑπ' αὐτοῦ τοῦ κυρίου δοκοῦντα
 ἠπλῶσθαι πρὸς τοὺς μαθητὰς τῶν ἡνιγμένως ὑπείρημένων
 30 οὐδὲν ἥττονος ἀλλὰ πλείονος ἔτι καὶ νῦν τῆς ἐπιστάσεως
 εὐρίσκεται δέοντα διὰ τὴν ὑπερβάλλουσαν τῆς φρονήσεως
 ἐν αὐτοῖς ὑπερβολήν. ὅπου δὲ καὶ τὰ νομιζόμενα ὑπ' αὐτοῦ
 διωχθαι τοῖς ἔσω καὶ αὐτοῖς τοῖς τῆς βασιλείας τέκνοις cf. Mt xiii 38
 ὑπ' αὐτοῦ καλουμένοις ἔτι χρήζει φροντίδος πλείονος, ἢ πού
 35 γε τὰ δόξαντα μὲν ἀπλῶς ἐξενηνέχθαι καὶ διὰ τοῦτο μηδὲ
 939 διηρωτημένα πρὸς τῶν ἀκουσάντων, εἰς ὅλον δὲ τὸ τέλος

αὐτὸ τῆς σωτηρίας διαφερόντων, ἐσκεπασμένων δὲ θαυμαστῶ
καὶ ὑπερουρανίῳ διανοίας βάθει, οὐκ ἐπιπολαίως δέχεσθαι
ταῖς ἁκοαῖς προσήκεν, ἀλλὰ καθιέντας τὸν νοῦν ἐπ' αὐτὸ τὸ
πνεῦμα τοῦ σωτῆρος καὶ τὸ τῆς γνώμης ἀπόρρητον.

6. Ἡρώτητα μὲν γὰρ ἡδέως ὁ κύριος ἡμῶν καὶ σωτὴρ 5
ἐρώτημα καταλληλότατον αὐτῷ, ἡ ζωὴ περὶ ζωῆς, ὁ σωτὴρ
περὶ σωτηρίας, ὁ διδάσκαλος περὶ κεφαλαίου τῶν διδασκο-
μένων δογμάτων, <ἡ> ἀλήθεια περὶ τῆς ἀληθινῆς ἀθανασίας,
ὁ λόγος περὶ τοῦ πατρῴου λόγου, ὁ τέλειος περὶ τῆς τελείας
ἀναπαύσεως, ὁ ἄφθαρτος περὶ τῆς βεβαίας ἀφθαρσίας· 10
ἡρώτηται περὶ τούτων ὑπὲρ ὧν καὶ κατελήλυθεν, ἃ παιδεύει,
ἃ διδάσκει, | ἃ παρέχει, ἵνα δείξῃ τὴν τοῦ εὐαγγελίου ὑπό- f. 330^a
θεσιν, ὅτι δόσις ἐστὶν αἰωνίου ζωῆς. πρόοιδε δὲ ὡς θεὸς
καὶ ἃ μέλλει διερωτηθήσεσθαι καὶ ἃ μέλλει τις αὐτῷ ἀπο-
κρίνεσθαι· τίς γὰρ καὶ μᾶλλον ἢ ὁ προφήτης προφητῶν 15
καὶ κύριος παντὸς προφητικοῦ πνεύματος; κληθεὶς δὲ
ἀγαθὸς, ἀπ' αὐτοῦ πρώτου τοῦ ῥήματος τούτου τὸ ἐνδόσιμον
λαβὼν ἐντεῦθεν καὶ τῆς διδασκαλίας ἄρχεται, ἐπιστρέφων
τὸν μαθητὴν ἐπὶ τὸν θεὸν τὸν ἀγαθὸν καὶ πρῶτον καὶ μόνον
ζωῆς αἰωνίου ταμίαν, ἣν ὁ υἱὸς δίδωσιν ἡμῖν παρ' ἐκείνου 20
λαβόν.

cf. Jn v 26,
xvii 2

7. Οὐκοῦν τὸ μέγιστον καὶ κορυφαϊότατον τῶν πρὸς
τὴν ζωὴν μαθημάτων ἀπὸ τῆς ἀρχῆς εὐθὺς ἐγκαταθέσθαι τῇ
cf. Jn xvii 3 ψυχῇ δεῖ, γινῶναι τὸν θεὸν τὸν αἰώνιον καὶ δοτῆρα αἰωνίων
καὶ πρῶτον καὶ ὑπέρτατον καὶ ἓνα καὶ ἀγαθόν. θεὸν ἔστι 25
κτῆσασθαι διὰ γνώσεως καὶ καταλήψεως· αὕτη γὰρ ἄτρεπτος
καὶ ἀσάλευτος ἀρχὴ καὶ κρηπὶς ζωῆς, ἐπιστήμη θεοῦ τοῦ
ὄντως ὄντος καὶ τὰ ὄντα, τουτέστι τὰ αἰώνια, δωρουμένου,
ἐξ οὗ καὶ τὸ εἶναι τοῖς ἄλλοις ὑπάρχει καὶ τὸ μείναι λαβεῖν·
ἡ μὲν γὰρ τούτου ἄγνοια θάνατός ἐστιν, ἡ δὲ ἐπίγνωσις 30
αὐτοῦ καὶ οἰκείωσις καὶ ἡ πρὸς αὐτὸν ἀγάπη καὶ ἐξομοίωσις
μόνη ζωή.

cf. 1 Tim vi
19
Mt xi 27

8. Τοῦτον οὖν πρῶτον ἐπιγινῶναι τῷ ζησομένῳ τὴν
ὄντως ζωὴν παρακελεύεται, ὃν οὐδεὶς ἐπιγινώσκει εἰ μὴ ὁ
υἱὸς καὶ ὃ ἂν ὁ υἱὸς ἀποκαλύψῃ· ἔπειτα τὸ μέγεθος τοῦ 35

σωτήρος μετ' ἐκείνον καὶ τὴν καινότητα τῆς χάριτος
 μαθεῖν, ὅτι δὴ κατὰ τὸν ἀπόστολον Ὁ νόμος διὰ Μωσέως Jn i 17
 ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ· καὶ
 οὐκ ἴσα τὰ διὰ δούλου πιστοῦ διδόμενα τοῖς ὑπὸ τοῦ υἱοῦ cf. He iii 5
 5 γνησίου δωρουμένοις. εἰ γοῦν ἱκανὸς ἦν ὁ Μωσέως νόμος cf. Ga ii 21
 f. 330^b ζῶν | αἰώνιον παρασχεῖν, μάτην μὲν ὁ σωτὴρ αὐτὸς παρα-
 γίνεται καὶ πάσχει δι' ἡμᾶς ἀπὸ γενέσεως μέχρι τοῦ σημείου cf. Phil ii 8
 τὴν ἀνθρωπότητα διατρέχων, μάτην δὲ ὁ πάσας πεποιηκὼς cf. Mc x 20
 940 ἐκ νεότητος τὰς νομίμους ἐντολὰς παρὰ ἄλλου αἰτεῖ γονυ-
 10 πετῶν ἀθανασίαν. οὐδὲ γὰρ πεπλήρωκε μόνον τὸν νόμον,
 ἀλλὰ καὶ εὐθὺς ἀπὸ πρώτης ἡλικίας ἀρξάμενος· ἐπεὶ καὶ
 τί μέγα ἢ ὑπέρλαμπρον γῆρας ἄγονον ἀδικημάτων ὧν
 ἐπιθυμῖαι τίκτουσι νεανικαὶ ἢ ὀργὴ ζέουσα ἢ ἔρως χρη-
 μάτων ; ἀλλ' εἴ τις ἐν σκιρτήματι νεοτησίῳ καὶ τῷ καύσῳ
 15 τῆς ἡλικίας παρέσχηται φρόνημα πεπανὸν καὶ πρεσβύτερον
 τοῦ χρόνου, θαυμαστὸς οὗτος ἀγωνιστῆς καὶ διαπρεπῆς καὶ
 τὴν γνώμην πολιώτερος. ἀλλ' ὅμως οὗτος ὁ τοιοῦτος
 ἀκριβῶς πέπεισται διότι αὐτῷ πρὸς μὲν δικαιοσύνην οὐδὲν
 ἐνδεῖ, ζωῆς δὲ ὅλης προσδεῖ· διὸ αὐτὴν αἰτεῖ παρὰ τοῦ δοῦναι
 20 μόνου δυναμένου, καὶ πρὸς μὲν τὸν νόμον ἄγει παρρησίαν,
 τοῦ θεοῦ δὲ τὸν υἱὸν ἰκετεύει· ἐκ πίστεως εἰς πίστιν μετα- cf. Ro i 17
 τάσσεται· ὡς σφαλερῶς ἐν νόμῳ σαλεύων καὶ ἐπικινδύνως
 ναυλοχῶν εἰς τὸν σωτῆρα μεθορμίζεται.

9. Ὁ γοῦν Ἰησοῦς οὐκ ἐλέγχει μὲν αὐτὸν ὡς πάντα τὰ
 25 ἐκ νόμου μὴ πεπληρωκότα, ἀλλὰ καὶ ἀγαπᾷ καὶ ὑπερασπάζ-
 ζεται τῆς ἐν οἷς ἔμαθεν εὐπειθείας, ἀτελὴ δὲ εἶναι φησιν
 ὡς πρὸς τὴν αἰώνιον ζωὴν, ὡς οὐ τέλεια πεπληρωκότα, καὶ
 νόμου μὲν ἐργάτην, ἀργὸν δὲ ζωῆς ἀληθινῆς. καλὰ μὲν οὖν
 κακεῖνα· τίς δ' οὐ φησιν ; ἡ γὰρ ἐντολὴ ἀγία ἄχρι παιδα- Ro vii 12
 30 γωγίας τινὸς μετὰ φόβου καὶ προπαιδείας ἐπὶ τὴν τοῦ cf. Ga iii 24
 Ἰησοῦ νομοθεσίαν τὴν ἄκραν καὶ χάριν προχωροῦσα·
 πλήρωμα δὲ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ cf. Ro x 4
 πιστεύοντι, οὐχὶ δὲ δούλους ποιῶν ὡς δούλος, ἀλλὰ καὶ υἱοὺς cf. Ro viii
 14 ff

2 δει^η 3 ἡ 2^ο] supra lin. a pr. man. 4 ἴσα (Ghisler)] eis
 4, 5 τοῦ υἱοῦ γνησίου] aut τοῦ omittendum, aut scribendum τοῦ γνησίου υἱοῦ cum
 Ghisler 9 αἰτεῖ (J. A. Robinson)] ἔτι 15 παρέσχηται H. Jackson
 παρῄσχηται S παιπαπὸν 31 προχωροῦντα 33 δε] aut omittendum
 esse aut in δὴ mutandum monet J. B. Mayor

cf. Mt xii 50 καὶ ἀδελφούς καὶ συγγληρονόμους τοὺς ἐπιτελοῦντας τὸ
θέλημα τοῦ πατρός.

Mc x 21 (cf.
§ 4)

cf. Mt vii 7;
Lc xi 9

cf. Lc x 39 f

Lc x 41 f

10. Εἰ θέλεις τέλειος γενέσθαι. οὐκ ἄρα πω τέλειος
ἦν· οὐδὲν γὰρ τε|λείου τελειότερον. καὶ θείως τό· Εἰ f. 331^a
θέλεις· τὸ αὐτεξούσιον τῆς προσδιαλεγομένης αὐτῷ ψυχῆς 5
ἐδήλωσεν· ἐπὶ τῷ ἀνθρώπῳ γὰρ ἦν ἡ αἴρεσις ὡς ἐλευθέρῳ,
ἐπὶ θεῷ δὲ ἡ δόσις ὡς κυρίῳ. δίδωσι δὲ βουλομένοις καὶ
ὑπερεσπουδακόσι καὶ δεομένοις, ὥν' οὕτως ἴδιον αὐτῶν ἡ
σωτηρία γένηται. οὐ γὰρ ἀναγκάζει ὁ θεὸς, βία γὰρ ἐχθρόν
θεῷ, ἀλλὰ τοῖς ζητοῦσι πορίζει καὶ τοῖς αἰτοῦσι παρέχει, καὶ 10
τοῖς κρούουσιν ἀνοίγει. εἰ θέλεις οὖν, εἰ ὄντως θέλεις, καὶ
μὴ ἑαυτὸν ἐξαπατᾷς, κτῆσαι τὸ ἐνδόν. "Εν σοι λείπει· τὸ
ἐν, τὸ ἐμὸν, τὸ ἀγαθόν, τὸ ἥδη ὑπὲρ νόμον, ὅπερ νόμος οὐ
δίδωσιν, ὅπερ νόμος οὐ χωρεῖ, ὃ τῶν ζώντων ἴδιόν ἐστιν.
ἀμέλει ὁ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος καὶ τὰ 15
ὑπέρογκα φρναξάμενος τὸ ἐν τούτῳ προσθεῖναι τοῖς ὅλοις οὐ
δεδύνηται, τὸ τοῦ σωτῆρος ἐξαίρετον, ἵνα λάβῃ ζωὴν αἰώνιον,
ἣν ποθεῖ· ἀλλὰ δυσχεράνας ἀπήλθεν ἀχθεσθεὶς τῷ παραγ- 241
γέλματι τῆς ζωῆς, ὑπὲρ ἧς ἰκέτευεν. οὐ γὰρ ἀληθῶς ζωὴν
ἠθέλεν, ὡς ἔφασκεν, ἀλλὰ δόξαν προαιρέσεως ἀγαθῆς μόνην 20
περιεβάλλετο, καὶ περὶ πολλὰ μὲν οἶός τε ἦν ἀσχολεῖσθαι,
τὸ δὲ ἐν τῷ τῆς ζωῆς ἔργον ἀδύνατος καὶ ἀπρόθυμος καὶ
ἀσθενὴς ἐκτελεῖν· ὁποῖόν τι καὶ πρὸς τὴν Μάρθαν εἶπεν ὁ
σωτὴρ ἀσχολουμένην πολλὰ καὶ περιελκομένην καὶ παρα-
ταρassoμένην διακονικῶς, τὴν δὲ ἀδελφὴν αἰτιωμένην ὅτι τὸ 25
ὑπηρετεῖν ἀπολιπούσα τοῖς ποσὶν αὐτοῦ παρακάθηται μαθη-
τικὴν ἄγουσα σχολήν· Σὺ περὶ πολλὰ ταρασσῇ, Μαρία δὲ
τὴν ἀγαθὴν μερίδα ἐξελέξατο, καὶ οὐκ ἀφαιρεθῆσεται αὐτῆς.
οὕτως καὶ τοῦτον ἐκέλευε τῆς πολυπραγμοσύνης ἀφέμενον
ἐνὶ προστετηκέναι καὶ προσκαθέζεσθαι τῇ χάριτι τοῦ ζωὴν 30
αἰώνιον προστιθέντος.

3 ἄρα 4, 5 εἰ θέλεις] ἐθέλεις 6—11 ἐπὶ τῷ ἀνθρώπῳ—ἀνοίγει]
Leontius Vat. Gr. 1553 f. 56 Parall. Vat. et Scor. 315 6 γὰρ ἦν] μὲν
Leont. Vat. Scor. om. ἡ Vat. 7 θεῷ] pr. τῷ Leont. δὲ 1^o
om. Vat. supra lin. habet Scor. 8 ἵνα Vat. Scor. αὐτῶν] αὐτοῦ
Leont. Vat. Scor. 9, 10 οὐ γὰρ—θεῷ] Leont. Vat. Gr. 1553 f. 119
9 οὐ γὰρ] οὐκ Leont. 119 om. ὁ Leont. 56 et 119 ἐχθρόν] ἀσχροὺς
Leont. 56 10 ζητοῦσι] ζητοῦσιν αὐτὸν Leont. αἰτοῦσιν Leont.
24, 25 παραταρσσομένην

- f. 331^b 11. Τί τοίνυν ἦν τὸ προτρεψάμενον | αὐτὸν εἰς φυγὴν
καὶ ποιῆσαν ἀπαντομολῆσαι τοῦ διδασκάλου, τῆς ἱκετείας,
τῆς ἐλπίδος, τῆς ζωῆς, τῶν προπεπονημένων; Πώλησον τὰ Mt xix 21
ὑπάρχοντά σου. τί δὲ τοῦτό ἐστιν; οὐχ ὃ προχείρως
5 δέχονται τινες, τὴν ὑπάρχουσαν οὐσίαν ἀπορρίψαι προσ-
τάσσει καὶ ἀποστήναι τῶν χρημάτων· ἀλλὰ τὰ δόγματα
<τὰ> περὶ χρημάτων ἐξορίσαι τῆς ψυχῆς, τὴν πρὸς αὐτὰ
συμπάθειαν, τὴν ὑπεράγαν ἐπιθυμίαν, τὴν περὶ αὐτὰ πτοίαν
καὶ νόσον, τὰς μερίμνας, τὰς ἀκάνθας τοῦ βίου, αἱ τὸ cf. Meiv 19|||
10 σπέρμα τῆς ζωῆς συμπνίγουσιν. οὔτε γὰρ μέγα καὶ ζηλωτὸν
τὸ τὴν ἄλλως ἀπορεῖν χρημάτων μὴ οὐκ ἐπὶ λόγῳ ζωῆς·
οὕτω μὲν γ' ἂν ἦσαν οἱ μηδὲν ἔχοντες μηδαμῇ ἀλλὰ ἔρημοι
καὶ μεταίται τῶν ἐφ' ἡμέραν, οἱ κατὰ τὰς ὁδοὺς ἐρριμμένοι
πτωχοὶ, ἀγνοοῦντες δὲ θεὸν καὶ δικαιοσύνην θεοῦ, κατ' αὐτὸ cf. Ro x 3
15 μόνον τὸ ἄκρως ἀπορεῖν καὶ ἀμυχανεῖν βίου καὶ τῶν
ἐλαχίστων σπανίζειν μακαριώτατοι καὶ θεοφιλέστατοι καὶ
μόνοι ζωὴν ἔχοντες αἰώνιον· οὔτε καινὸν τὸ ἀπείπασθαι
πλοῦτον καὶ χαρίσασθαι πτωχοῖς ἢ πατρίσιν, ὃ πολλοὶ
πρὸ τῆς τοῦ σωτῆρος καθόδου πεποιήκασιν, οἱ μὲν τῆς εἰς
20 λόγους σχολῆς καὶ νεκρᾶς σοφίας ἕνεκεν, οἱ δὲ φήμης κενῆς
καὶ κενοδοξίας, Ἀναξαγόραι καὶ Δημόκριτοι καὶ Κράτητες.
12. Τί οὖν ὥς καινὸν καὶ ἴδιον θεοῦ παραγγέλλει καὶ
μόνον ζωοποιοῦν, ὃ τοὺς προτέρους οὐκ ἔσωσεν; εἰ δὲ ἐξαί-
ρετόν τι ἢ καινὴ κτίσις, ὃ υἱὸς τοῦ θεοῦ, μηνύει καὶ διδάσκει,
25 οὐ τὸ φαινόμενον, ὅπερ ἄλλοι πεποιήκασιν, παρεγγυᾷ, ἀλλ' ἔ-
τερόν τι διὰ τούτου σημαινόμενον μείζον καὶ θειότερον καὶ
τελεώτερον, τὸ τὴν ψυχὴν αὐτὴν καὶ τὴν διάθεσιν γυμνῶσαι
τῶν ὑπόντων παθῶν καὶ πρόρριζα τὰ ἀλλότρια τῆς γνώμης
ἐκτεμεῖν καὶ ἐκβαλεῖν. τοῦτο γὰρ ἴδιον μὲν τοῦ πιστοῦ τὸ
30 μάθημα, ἄξιον δὲ τοῦ σωτῆρος τὸ δίδαγμα. οἱ γάρ τοι

3 προπεπονημένων] *pro supra lin. additum, sed a prim. manu* 3—10 πώ-
λησον—συμπνίγουσιν] *Parall. Vat. et Scor. 502 Paris 186^a* 4 σου *post*
πώλησον *habent Vat. Scor. Paris* τί δὲ—προχείρως] *τί οὐ (οὔτε Scor.)*
προχείρως *Vat. Scor. Paris* 5 τινος *Paris* ἀπορρίψαι *Paris* 5—7 *om.*
προστάσσει—ψυχῆς *Vat. Scor. Paris* 7 <τὰ> *addidi* πρὸς αὐτὰ] *πρὸς*
αὐτὴν *Scor. Paris* 8 περὶ αὐτὰ] *περὶ αὐτὴν Vat.* πτοίαν] *ἀγρυπνίαν Vat.*
Scor. Paris 9 καὶ] *τὴν Vat.* 10 καταπνίγουσιν *Paris* 11 τότε] *ἦν ἄλλως*
ἀπορεῖν 17 αἰώνιαν *καινὸν (Ghisler)] κοινὸν* 18 πατρίσιν *(Ghisler)]*
πατράσιν 20 ἕνεκεν 23 ζωοποιῶν 24 κτίσις *(Ghisler)] κτήσις* 28 πρόριζα

πρότεροι, καταφρονήσαντες τῶν ἐκτὸς, τὰ μὲν κτήματα 942
 ἀφήκαν καὶ παραπώλεσαν, τὰ δὲ | πάθη τῶν ψυχῶν οἶμαι f. 332^a
 ὅτι καὶ προσεπέτειναν· ἐν ὑπεροφίᾳ γὰρ ἐγένοντο καὶ ἀλα-
 ζονείᾳ καὶ κενοδοξίᾳ καὶ περιφρονήσει τῶν ἄλλων ἀνθρώ-
 πων, ὡς αὐτοί τι ὑπὲρ ἀνθρώπων ἐργασάμενοι. πῶς ἂν 5
 οὖν ὁ σωτὴρ παρήναι τοῖς εἰς αἰὲ βιωσομένοις τὰ βλάψοντα
 καὶ λυμανούμενα πρὸς τὴν ζωὴν, ἣν ἐπαγγέλλεται; καὶ γὰρ
 αὐτὸ καὶ ἐκεῖνο ἐστὶ· δύναται τις ἀποφορτισάμενος τὴν κτῆσιν
 οὐδὲν ἥττον ἔτι τὴν ἐπιθυμίαν καὶ τὴν ὄρεξιν τῶν χρημάτων
 ἔχειν ἐντετηκυῖαν καὶ συζῶσαν, καὶ τὴν μὲν χρήσιν ἀπο- 10
 βεβληκέναι, ἀπορῶν δὲ ἅμα καὶ ποθῶν ἄπερ ἐσπάθησε
 διπλῇ λυπεῖσθαι, καὶ τῇ τῆς ὑπηρεσίας ἀπουσίᾳ καὶ τῇ τῆς
 μετανοίας συνουσίᾳ. ἀνέφικτον γὰρ καὶ ἀμήχανον δεόμενον
 τῶν πρὸς τὸ βιοτεύειν ἀναγκαίων μὴ οὐ κατακλᾶσθαι τὴν
 γνώμην καὶ ἀσχολίαν ἄγειν ἀπὸ τῶν κρειπτόνων, ὅπως οὖν 15
 καὶ ὁ θεοῦ ταῦτα πειρώμενον ἐκπορίζειν.

13. Καὶ πόσῳ χρησιμώτερον τὸ ἐναντίον, ἱκανὰ κεκτη-
 μένον αὐτόν τε περὶ τὴν κτῆσιν μὴ κακοπαθεῖν καὶ οἷς
 καθήκεν ἐπικουρεῖν; τίς γὰρ ἂν κοινωνία καταλείποιο
 παρὰ ἀνθρώποις, εἰ μηδεὶς ἔχοι μηδέν; πῶς δ' ἂν τοῦτο τὸ 20
 δόγμα πολλοῖς ἄλλοις καὶ καλοῖς τοῦ κυρίου δόγμασιν οὐχὶ
 φανερώς ἐναντιούμενον εὐρίσκοιτο καὶ μαχόμενον; Ποιήσατε
 ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵν' ὅταν ἐκλίπη 25
 δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Κτήσασθε θησαν-
 ροὺς ἐν οὐρανῷ, ὅπου μήτε σὴς μήτε βρώσις ἀφανίζει μήτε 25
 κλέπται διορύσσουσιν. πῶς ἂν τις πεινῶντα τρέφοι καὶ
 διψῶντα ποτίζει καὶ γυμνὸν σκεπάξοι καὶ ἄστεγον συνάγοι,
 ἂ τοῖς μὴ ποιήσασιν ἀπειλεῖ πῦρ καὶ σκότος τὸ ἐξώτερον, εἰ
 πάντων αὐτὸς ἕκαστος φθάνοι τούτων ὑστερῶν; ἀλλὰ μὴν
 αὐτὸς τε ἐπιξενοῦται Ζακχαῖῳ καὶ Λευεὶ καὶ Ματθαίῳ τοῖς 30
 πλουσίοις καὶ τελῶναις, καὶ τὰ μὲν χρήματα αὐτοὺς οὐ
 κελεύει μεθεῖναι, τὴν δὲ δι|καίαν κρίσιν ἐπιθεῖς καὶ τὴν f. 332^b
 ἄδικον ἀφελὼν καταγγέλλει· Σήμερον σωτηρία τῷ οἴκῳ
 τούτῳ. οὕτω τὴν χρεῖαν αὐτῶν ἐπαινεῖ, ὥστε καὶ μετὰ τῆς
 προσθήκης ταύτης τὴν κοινωνίαν ἐπιτάσσει, ποτίζειν τὸν 35
 διψῶντα, ἄρτον δίδόναι τῷ πεινῶντι, ὑποδέχασθαι τὸν ἄστεγον,

19 καταλείπεται 30 καὶ Λευεὶ coniecerunt J. A. Robinson et P. Koetschau
 (uide adnot.); κελεύει S

Le xvi 9

Mt vi 20

cf. Mt xxv
41 ffcf. Le xix 6;
Mt ix 10|||

Le xix 9

ἀμφιεννύναι τὸν γυμνόν. εἰ δὲ τὰς χρείας οὐκ οἶόν τε ἐκπληροῦν ταύτας μὴ ἀπὸ χρημάτων, τῶν δὲ χρημάτων ἀφίστασθαι κελεύει, τί ἂν ἕτερον εἴη ποιῶν ὁ κύριος <ῆ> τὰ αὐτὰ διδόναι τε καὶ μὴ διδόναι παραινῶν, τρέφειν καὶ μὴ 5 μὴ τρέφειν, ὑποδέχασθαι καὶ ἀποκλείειν, κοινωνεῖν καὶ μὴ κοινωνεῖν, ὅπερ ἀπάντων ἀλογώτατον.

14. Οὐκ ἄρα ἀπορριπτέον τὰ καὶ τοὺς πέλας ὠφελοῦντα χρήματα· κτήματα γάρ ἐστι κτητὰ ὄντα, καὶ χρήματα χρή- 943 σιμα ὄντα καὶ εἰς χρήσιν ἀνθρώπων ὑπὸ τοῦ θεοῦ παρεσκευ- 10 ασμένα· ἃ δὴ παράκειται καὶ ὑποβέβληται καθάπερ ὕλη τις καὶ ὄργανα πρὸς χρήσιν ἀγαθὴν τοῖς εἰδόσι. τὸ ὄρ- γανον, ἐὰν χρητὴ τεχνικῶς, τεχνικὴν ἐστίν· ἐὰν ὑστερησῇ τῆς τέχνης, ἀπολαύει τῆς σῆς ἀπουσίας ὃν ἀναίτιον. τοιοῦτον καὶ ὁ πλοῦτος ὄργανόν ἐστι· δύνασαι χρησθαι δικαίως 15 αὐτῷ; πρὸς δικαιοσύνην καθυπηρετεῖ· ἀδίκως τις αὐτῷ χρηταί; πάλιν ὑπηρετῇς ἀδικίας εὐρίσκεται· πέφυκε γὰρ ὑπηρετεῖν, ἀλλ' οὐκ ἄρχειν. οὐ χρητὴ τοῖνυν τὸ ἐξ ἑαυτοῦ μὴ ἔχον μήτε τὸ ἀγαθὸν μήτε τὸ κακὸν ἀναίτιον ὃν αἰτιᾶσθαι, ἀλλὰ τὸ δυνάμενον καὶ καλῶς τούτοις χρησθαι καὶ κακῶς, 20 ἀφ' ὧν ἂν ἔλθῃ καὶ αὐτὸ τοῦτο δ' ἐστὶ νοῦς ἀνθρώπου, καὶ κριτήριον ἐλεύθερον ἔχον ἐν ἑαυτῷ καὶ τὸ αὐτεξούσιον τῆς μεταχειρίσεως τῶν δοθέντων· ὥστε μὴ τὰ κτήματά τις ἀφανίζετω μᾶλλον ἢ τὰ πάθη τῆς ψυχῆς, τὰ μὴ συγχωροῦντα τὴν ἀμείνω χρήσιν τῶν ὑπαρχόντων, ἵνα καλὸς καὶ ἀγαθὸς 25 γενόμενος καὶ τούτοις τοῖς κτήμασι χρησθαι δυνηθῇ καλῶς.

f. 333^a τὸ οὖν ἀποτάξασθαι πᾶσι τοῖς ὑπάρχουσι καὶ πωλῆσαι cf. Lc xiv 33
πάντα τὰ ὑπάρχοντα τοῦτον τὸν τρόπον ἐκδεκτέον ὡς ἐπὶ τῶν ψυχικῶν παθῶν διειρημένον.

15. Ἐγὼ γοῦν κάκεινο φήσαιμ' ἂν· ἐπειδὴ τὰ μὲν ἐντός 30 ἐστὶ τῆς ψυχῆς, τὰ δὲ ἐκτὸς, κἂν μὲν ἡ ψυχὴ χρηταί καλῶς καλὰ καὶ ταῦτα δοκεῖ, ἐὰν δὲ πονηρῶς πονηρὰ, ὁ κελεύων ἀπαλλοτριοῦν τὰ ὑπάρχοντα πότερον ταῦτα παραιτεῖται ὧν ἀναιρεθέντων ἔτι τὰ πάθη μένει, ἢ ἐκεῖνα μᾶλλον ὧν ἀναιρε- θέντων καὶ τὰ κτήματα χρήσιμα γίνεται; ὁ τοῖνυν ἀπο-

3 <ῆ> addidit Ghisler 7 ἄρα 13 ἀπουσίας] ἀμυσίας coniecit Segaar
20 καὶ] κατ' 25 κτίσμασι (sed i 1^o super η scriptum esse uidetur)
26 ἀποτάξασθαι 32 πρότερον

βαλὼν τὴν κοσμικὴν περιουσίαν ἔτι δύναται πλουτεῖν τῶν παθῶν, καὶ τῆς ὕλης μὴ παρούσης· ἡ γάρ τοι διάθεσις τὸ αὐτῆς ἐνεργεῖ καὶ τὸν λογισμὸν ἄγχει καὶ πιέζει καὶ φλεγμαίνει ταῖς συντρόφοις ἐπιθυμίαις· οὐδὲν οὖν προὔργου γέγονεν αὐτῷ πτωχεύειν χρημάτων πλουτοῦντι τῶν παθῶν· 5 οὐ γὰρ τὰ ἀπόβλητα ἀπέβαλεν, ἀλλὰ τὰ ἀδιάφορα· καὶ τῶν μὲν ὑπηρετικῶν ἑαυτὸν περιέκοψεν, ἐξέκαυσε δὲ τὴν ὕλην τῆς κακίας τὴν ἔμφυτον τῇ τῶν ἐκτὸς ἀπορίᾳ. ἀποτακτέον οὖν τοῖς ὑπάρχουσι τοῖς βλαβεροῖς, οὐχὶ τοῖς (ἐὰν ἐπίστηταί τις τὴν ὁρθὴν χρῆσιν) καὶ συνωφελεῖν δυναμένοις. ὠφελεῖ 10 δὲ τὰ μετὰ φρονήσεως καὶ σωφροσύνης καὶ εὐσεβείας οἰκονομούμενα, ἀπωστέα δὲ τὰ ἐπιζήμια· τὰ δὲ ἐκτὸς οὐ βλάπτει.

16. Οὕτως οὖν ὁ κύριος καὶ τὴν τῶν ἐκτὸς χρεῖαν εἰσάγει, κελεύων ἀποθέσθαι οὐ τὰ βιωτικά, ἀλλὰ τὰ τούτοις 944 κακῶς χρώμενα· ταῦτα δὲ ἦν τὰ τῆς ψυχῆς ἀρρωστήματα καὶ πάθη. (16.) 'Ο τούτων πλοῦτος παρὼν μὲν ἅπασι θανατηφόρος, ἀπολόμενος δὲ σωτήριος· οὐ δεῖ καθαρεύουσιν, τουτέστι πτωχεύουσιν καὶ γυμνῇ, τὴν ψυχὴν παρασχόμενον οὕτως ἤδη τοῦ σωτήρος ἀκοῦσαι λέγοντος· Δεῦρο ἀκο- 20 λούθει μοι. ὁδὸς γὰρ αὐτὸς ἤδη τῷ καθαρῷ τὴν καρδίαν γίνεται, εἰς δὲ ἀκάθαρτον ψυχὴν θεοῦ χάρις οὐ παραδύεται· ἀκάθαρτος δὲ ἡ πλουτοῦσα τῶν ἐπιθυμιῶν καὶ | ὠδίνουσα f. 333^b πολλοῖς ἔρωσι καὶ κοσμικοῖς. ὁ μὲν γὰρ ἔχων κτήματα καὶ χρυσὸν καὶ ἄργυρον καὶ οἰκίας ὡς θεοῦ δωρεὰς, καὶ τῷ τε 25 διδόντι θεῷ λειτουργῶν ἀπ' αὐτῶν εἰς ἀνθρώπων σωτηρίαν, καὶ εἰδὼς ὅτι ταῦτα κέκτηται διὰ τοὺς ἀδελφούς μᾶλλον ἢ ἑαυτὸν, καὶ κρείττων ὑπάρχων τῆς κτήσεως αὐτῶν, μὴ δοῦλος < ὦν > ὦν κέκτηται, μηδὲ ἐν τῇ ψυχῇ ταῦτα περιφέρων, μηδὲ ἐν τούτοις ὀρίζων καὶ περιγράφων τὴν ἑαυτοῦ ζωὴν, 30 ἀλλὰ τι καὶ καλὸν ἔργον καὶ θεῖον αἰεὶ διαπονῶν, καὶ ἀποστερηθῆναι δέη ποτὲ τούτων δυνάμενος ἵλεω τῇ γνώμῃ καὶ τὴν ἀπαλλαγὴν αὐτῶν ἐνεγκεῖν ἐξ ἴσου καθάπερ καὶ τὴν περιουσίαν,—οὗτός ἐστιν ὁ μακαριζόμενος ὑπὸ τοῦ κυρίου 35 καὶ πτωχὸς τῷ πνεύματι καλούμενος, κληρονόμος ἔτοιμος 35 οὐρανοῦ βασιλείας, οὐ πλούσιος ζῆσαι μὴ δυνάμενος· (17.) ὁ

Me x 21
cf. Mt v 8

cf. Mt v 3

δὲ ἐν τῇ ψυχῇ τὸν πλοῦτον φέρων, καὶ ἀντὶ θεοῦ πνεύματος
ἐν τῇ καρδίᾳ χρυσὸν φέρων ἢ ἀργὸν, καὶ τὴν κτησιν ἄμετρον
αἰὲ ποιῶν, καὶ ἐκάστοτε τὸ πλεῖον βλέπων κάτω νενευκῶς καὶ
τοῖς τοῦ κόσμου θηράτροις πεπεδημένος, γῇ ὧν καὶ εἰς γῆν *cf. Ge iii 19*
5 ἀπελευσόμενος, πόθεν δύναται βασιλείας οὐρανῶν ἐπιθυμή-
σαι καὶ φροντίσαι ἄνθρωπος οὐ καρδίαν ἀλλὰ ἀργὸν ἢ μέ-
ταλλον φορῶν, ἐν τούτοις εὑρεθισόμενος ἐπάναγκες ἐν οἷς *cf. § 40*
εἴλετο ; "Οπου γὰρ ὁ νοῦς τοῦ ἀνθρώπου, ἐκεῖ καὶ ὁ θησαυ- *Mt vi 21; Le xii 34*
ρὸς αὐτοῦ.

10 17. Θησαυροὺς δέ γε ὁ κύριος οἶδε διττοὺς, τὸν μὲν
ἀγαθόν· Ὁ γὰρ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
τῆς καρδίας προφέρει τὸ ἀγαθόν· τὸν δὲ πονηρόν· Ὁ γὰρ *Le vi 45*
κακὸς ἐκ τοῦ κακοῦ θησαυροῦ προφέρει τὸ κακόν· ὅτι ἐκ
περισεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὥσπερ οὖν θη-
15 σαυρὸς οὐχ εἰς παρ' αὐτῷ, καθὼ καὶ παρ' ἡμῖν, ὁ τὸ αἰφνίδιον
μέγα κέρδος ἐν εὐρήσει διδοὺς, ἀλλὰ καὶ δεύτερος, ὁ ἀκερδῆς
καὶ ἄζηλος καὶ δύσκητος καὶ ἐπιζήμιος· οὕτως καὶ πλοῦτος
ὁ μὲν τις ἀγαθῶν, ὁ δὲ κακῶν, εἶγε τὸν πλοῦτον καὶ τὸν
θησαυρὸν οὐκ ἀπηρητημένους ἴσμεν ἀλλήλων τῇ φύσει. καὶ
f. 334^a ὁ μὲν τις | πλοῦτος κτητὸς ἂν εἴη καὶ περίβλητος, ὁ δὲ
945 ἄκτητος καὶ ἀπόβλητος· τὸν αὐτὸν δὲ τρόπον καὶ πτωχεία·
μακαριστὴ μὲν ἡ πνευματικὴ· διὸ καὶ προσέθηκεν ὁ Ματ-
θαῖος· Μακάριοι οἱ πτωχοί· πῶς ; Τῷ πνεύματι· καὶ *Mt v 3*
πάλιν· Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιο- *Mt v 6*
25 σύνην τοῦ θεοῦ· οὐκοῦν ἄθλιοι οἱ ἐναντίοι πτωχοί, θεοῦ μὲν
ἄμοιροι, ἀμοιρότεροι δὲ τῆς ἀνθρωπίνης κτήσεως, ἄγευστοι δὲ
δικαιοσύνης θεοῦ.

18. "Ωστε τοὺς πλουσίους μαθηματικῶς ἀκουστέον, τοὺς
δυσκόλως εἰσελευσομένους εἰς τὴν βασιλείαν, μὴ σκαιῶς μηδὲ
30 ἀγροίκως μηδὲ σαρκίνως· οὐ γὰρ οὕτως λέλεκται, οὐδὲ ἐπὶ
τοῖς ἐκτὸς ἢ σωτηρία, οὔτε εἰ πολλὰ οὔτε εἰ ὀλίγα ταῦτα ἢ
μικρὰ ἢ μεγάλα ἢ ἔνδοξα ἢ ἄδοξα ἢ εὐδόκιμα ἢ ἀδόκιμα,
ἀλλ' ἐπὶ τῇ τῆς ψυχῆς ἀρετῇ, πίστει καὶ ἐλπίδι καὶ ἀγάπῃ
καὶ φιλαδελφίᾳ καὶ γνώσει καὶ πραότητι καὶ ἀτυφίᾳ καὶ

1 θεοῦ] forsitan legendum θείου 7 ἐπάναγκες (Ghisler)] ἐπ' ἀνάγκαις S
ἐν οἷς εἴλετο ante ἐν τούτοις ponendum esse putat J. B. Mayor 10 post
θησαυροὺς δέ rasura duarum litt. sed manet signum compendii. scriptum
esse uidetur δὲ κς 28 πλουσίως

ἀληθείᾳ, ὣν ἄθλον ἢ σωτηρία· οὐδὲ γὰρ διὰ κάλλος σώματος
 ζήσεται τις ἢ τούναντίον ἀπολείται· ἀλλ' ὁ μὲν τῷ δοθέντι
 cf. 1 Co iii 17 σώματι ἀγνώως καὶ κατὰ θεὸν χρώμενος ζήσεται, ὁ δὲ φθείρων
 τὸν ναὸν θεοῦ φθαρήσεται. δύναται δέ τις καὶ αἰσχροὺς ἀσελ-
 γαίνειν καὶ κατὰ κάλλος σωφρονεῖν· οὐδὲ ἰσχύς καὶ μέγεθος 5
 σώματος ζωοποιεῖ, οὐδὲ τῶν μελῶν οὐδενία ἀπολλύει, ἀλλ' ἡ
 τοῦτοις ψυχὴ χρωμένη τὴν αἰτίαν ἐφ' ἑκάτερα παρέχεται.
 cf. Le vi 29; Mt v 39 ὑπόφερε γοῦν, φησὶ, παιόμενος τὸ πρόσωπον· ὅπερ δύναται
 καὶ ἰσχυρὸς τις ὦν καὶ εὐεκτῶν ὑπακοῦσαι, καὶ πάλιν ἀσθε-
 νικός τις ὦν ἀκρασίᾳ γνώμης παραβῆναι. οὕτως καὶ ἄπορός 10
 τις ὦν καὶ ἄβιος εὐρεθείη ποτ' ἂν μεθύων ταῖς ἐπιθυμίαις,
 καὶ χρήμασι πλούσιος νήφων καὶ πτωχεύων ἡδονῶν, πεπει-
 σμένος, συνετὸς, καθαρὸς, κεκολασμένος. εἰ τοίνυν ἔστι τὸ
 ζησόμενον μάλιστα καὶ πρῶτον ἡ ψυχὴ, καὶ περὶ ταύτην
 ἀρετὴ μὲν φυομένη σφύζει, κακία δὲ θανατοῖ, δῆλον ἤδη 15
 σαφῶς ὅτι αὕτη καὶ πτωχεύουσα ὦν ἂν τις ὑπὸ πλούτου |
 διαφθαρῇ σφύζεται, καὶ πλουτοῦσα τούτων ὦν ἐπιτρίβει f. 334^b
 πλούτος θανατοῦται· καὶ μηκέτι ζητῶμεν ἀλλαχοῦ τὴν αἰτίαν
 τοῦ τέλους πλὴν ἐν τῇ τῆς ψυχῆς καταστάσει καὶ διαθέσει
 πρὸς τε ὑπακοὴν θεοῦ καὶ καθαρότητα πρὸς τε παράβασιν 20
 ἐντολῶν καὶ κακίας συλλογὴν.

19. Ὁ μὲν ἄρα ἀληθῶς καὶ καλῶς ἐστὶν ὁ τῶν ἀρετῶν
 πλούσιος καὶ πίση τύχῃ χρῆσθαι ὁσίως καὶ πιστῶς δυνάμενος,
 ὁ δὲ νόθος πλούσιος ὁ κατὰ σάρκα πλουτῶν καὶ τὴν ζωὴν
 εἰς <τὴν> ἔξω κτήσιν μετενηνοχῶς τὴν παρερχομένην καὶ 25
 φθειρομένην, καὶ ἄλλοτε ἄλλου γινομένην καὶ ἐν τῷ τέλει
 μηδενὸς μηδαμῇ. πάλιν αὖ κατὰ τὸν αὐτὸν τρόπον καὶ γνή- 946
 σιος πτωχὸς καὶ νόθος ἄλλος πτωχὸς καὶ ψευδώνυμος, ὁ
 μὲν κατὰ πνεῦμα πτωχὸς τὸ ἴδιον, ὁ δὲ κατὰ κόσμον τὸ
 ἀλλότριον. τῷ δὲ κατὰ κόσμον πτωχῷ καὶ πλουσίῳ κατὰ 30
 τὰ πάθη ὁ κατὰ πνεῦμα [οὐ] πτωχὸς καὶ κατὰ θεὸν πλούσιος
 Ἀπόστηθι τῶν ὑπαρχόντων ἐν τῇ ψυχῇ σου κτημάτων
 cf. Mt v 8 ἁλλοτρίων, ἵνα καθαρὸς τῇ καρδίᾳ γενόμενος ἴδῃς τὸν θεόν,
 ὅπερ καὶ δι' ἑτέρας φωνῆς ἐστὶν εἰσελθεῖν εἰς τὴν βασιλείαν

6 οὐδὲ νία	11 ἐπιθυμίας	13 καθαρῶς	τοίνυν] τὸν
16 πλούτου (sic Combefisius)] τούτου	17 διαφθείρει	18 θανοῦται	
22 ἄρα	25 <τὴν> addidit Ghisler	31 οὐ delendum esse putavit	

Segaar

τῶν οὐρανῶν. καὶ πῶς αὐτῶν ἀποστῆς; πωλήσας. τί οὖν;
 χρήματα ἀντὶ κτημάτων λάβης; ἀντίδοσιν πλούτου πρὸς
 πλούτον ποιησάμενος, ἐξαργυρίσας τὴν φανεράν οὐσίαν;
 οὐδαμῶς· ἀλλὰ ἀντὶ τῶν πρότερον ἐνυπαρχόντων τῇ ψυχῇ,
 5 ἣν σῶσαι ποθεῖς, ἀντεισαγόμενος ἕτερον πλούτον θεοποιὸν
 καὶ ζωῆς χορηγὸν αἰωνίου, τὰς κατὰ τὴν ἐντολὴν τοῦ θεοῦ
 διαθέσεις, ἀνθ' ὧν σοι περιέσται μισθὸς καὶ τιμὴ, διηνεκῆς
 σωτηρία καὶ αἰώνιος ἀφθαρσία. οὕτω καλῶς πωλεῖς τὰ
 ὑπάρχοντα, τὰ πολλὰ καὶ περισσὰ καὶ ἀποκλείοντά σοι τοὺς
 10 οὐρανοὺς, ἀντικαταλασσόμενος αὐτῶν τὰ σῶσαι δυνάμενα. |
 f. 335^a ἐκέῖνα ἐχέτωσαν οἱ σάρκινοι πτωχοὶ καὶ τούτων δεόμενοι,
 σὺ δὲ τὸν πνευματικὸν πλούτον ἀντιλαβὼν ἔχοις ἂν ἤδη cf. Me x 21 |||
 θησαυρὸν ἐν οὐρανοῖς.

20. Ταῦτα μὴ συνιείς κατὰ τρόπον ὁ πολυχρήματος
 15 καὶ ἔννομος ἄνθρωπος, μηδὲ ὅπως ὁ αὐτὸς καὶ πτωχὸς cf. 1 Co vii
 δύναται εἶναι καὶ πλούσιος, καὶ ἔχειν τε χρήματα καὶ μὴ 29 ff
 ἔχειν, καὶ χρῆσθαι τῷ κόσμῳ καὶ μὴ χρῆσθαι, ἀπῆλθε
 στυγνὸς καὶ κατηφής, λιπὼν τὴν τάξιν τῆς ζωῆς, ἥς ἐπιθυμεῖν cf. Me x 22
 μόνον ἀλλ' οὐχὶ καὶ τυχεῖν ἡδύνατο, τὸ δύσκολον ποιήσας
 20 ἀδύνατον αὐτὸς ἑαυτῷ· δύσκολον γὰρ ἦν μὴ περιάγεσθαι
 μηδὲ καταστράπτεσθαι τὴν ψυχὴν ὑπὸ τῶν προσόντων ἀβρῶν
 τῷ προδήλῳ πλούτῳ καὶ ἀνθηρῶν γοητευμάτων· οὐκ ἀδύνα-
 τον δὲ τὸ καὶ ἐν τούτῳ λαβέσθαι σωτηρίας, εἴ τις ἑαυτὸν
 ἀπὸ τοῦ αἰσθητοῦ πλούτου ἐπὶ τὸν νοητὸν καὶ θεοδίδακτον
 25 μεταγάγοι, καὶ μάθοι τοῖς ἀδιαφόροις χρῆσθαι καλῶς καὶ
 ἰδίως καὶ ὡς ἂν εἰς ζωὴν αἰώνιον ὁρμήσας. καὶ οἱ μαθηταὶ
 δὲ τὸ πρῶτον μὲν καὶ αὐτοὶ περιδεεῖς καὶ καταπλήγες
 γεγόνασιν ἀκούσαντες. τί δήποτε; ἄρα γε ὅτι χρήματα καὶ
 αὐτοὶ ἐκέκτηντο πολλὰ; ἀλλὰ καὶ αὐτὰ ταῦτα τὰ δικτύδια
 30 καὶ ἄγκιστρα καὶ τὰ ὑπηρετικὰ σκαφίδια ἀφήκαν πάλαι,
 ἅπερ ἦν αὐτοῖς μόνα. τί οὖν φοβηθέντες λέγουσι· Τίς δύνα- Me x 26
 ται σωθῆναι; καλῶς ἤκουσαν καὶ ὡς μαθηταὶ τοῦ παρα-
 βολικῶς καὶ ἀσαφῶς λεχθέντος ὑπὸ τοῦ κυρίου καὶ ἡσθοντο
 947 τοῦ βάθους τῶν λόγων. ἔνεκα μὲν οὖν χρημάτων ἀκτημο-
 35 σύνης εὐέλπιδες ἦσαν πρὸς σωτηρίαν, ἐπεὶ δὲ συνήδεσαν

ἐαυτοῖς μήπω τὰ πάθη τέλεον ἀποτιθεμένοις (ἀρτιμαθεῖς γὰρ ἦσαν καὶ νεωστὶ πρὸς τοῦ σωτήρος ἡνδρολογημένοι), περισσῶς ἐξεπλήσσαντο καὶ ἀπεγίνωσκον ἑαυτοὺς οὐδέν τι ἦττον ἐκείνου τοῦ πολυχρημάτου καὶ δεινῶς τῆς κτήσεως περιεχομένου, ἣν γε προέκρινε ζωῆς αἰωνίου. ἄξιον οὖν ἦν τοῖς 5 μαθηταῖς φόβου παντὸς, εἰ καὶ ὁ χρήματα | κεκτημένος καὶ ὁ f. 335^b τῶν παθῶν ἔγκυος ὦν ἐπλούτουν, <μῇ> καὶ αὐτοὶ παραπλησίως ἀπελασθήσονται οὐρανῶν· ἀπαθῶν γὰρ καὶ καθαρῶν ψυχῶν ἐστὶν ἡ σωτηρία.

Mc x 27

21. Ὁ δὲ κύριος ἀποκρίνεται διότι Τὸ ἐν ἀνθρώ- 10 ποις ἀδύνατον, δυνατόν θεῷ. πάλιν καὶ τοῦτο μεγάλης σοφίας μεστόν ἐστιν, ὅτι καθ' αὐτὸν μὲν ἀσκῶν καὶ διαπονούμενος ἀπάθειαν ἄνθρωπος οὐδέν ἀνύει, ἐὰν δὲ γένηται δῆλος ὑπερεπιθυμῶν τούτου καὶ διεσπουδακῶς, τῇ προσθήκῃ τῆς παρὰ θεοῦ δυνάμεως περιγίνεται· βουλομέναις μὲν γὰρ 15 ταῖς ψυχαῖς ὁ θεὸς συνεπιπνέει, εἰ δὲ ἀποσταίει τῆς προθυμίας, καὶ τὸ δοθὲν ἐκ θεοῦ πνεῦμα συνεστάλη· τὸ μὲν γὰρ ἄκοντας σφάζειν ἐστὶ βιαζομένου, τὸ δὲ αἰρουμένους χαρίζομένου. οὐδὲ τῶν καθευδόντων καὶ βλακευόντων ἐστὶν ἡ cf. Mt xi 12 βασιλεία τοῦ θεοῦ, ἀλλ' οἱ βιασταὶ ἀρπάζουσιν αὐτήν· 20 αὕτη γὰρ μόνον βία καλὴ, θεὸν βιάσασθαι καὶ παρὰ θεοῦ ζωὴν ἀρπάσαι, ὁ δὲ γνούς τοὺς βεβαίως, μᾶλλον δὲ βιαίως

2 ἡνδρομολογημένοι 7 <μῇ> addidit J. B. Mayor 8 sq. ἀπαθῶν—
σωτηρία] Parall. Vat. et Scor. 570 Paris f. 223^a: Ant. Mel. 149 (cum lemma-
eὐαγγελίου) om. γὰρ Parall. Ant. 9 om. ψυχῶν Ant. 15—17 βουλομέναις—
συνεστάλη] Leontius Vat. Gr. 1553 f. 56: Coisl. f. 252^a: Parall. Vat. et Scor.
315 et 684 Paris f. 325^a 15 om. γὰρ Coisl. Vat. Scor. (utr. loc.) Paris
16 ὁ θεὸς ante ταῖς Leont. Coisl. Parall: edd. omn. ψυχαῖς] pr. ἡμετέραις
Leont. Coisl. Vat. Scor. 684 ἐμπνέει Coisl. ἀποστήνεν Scor. 684
ἀποστέεν Paris 17 θεοῦ] pr. τοῦ Vat. Scor. 315 συνεστάλει Paris (ei ex
η factum) 17, 18 τὸ μὲν—χαρίζομένου] Leontius Vat. Gr. 1553 f. 56 17 om.
γὰρ Leont. 18 ἐστὶν Leont. 19 p. 16—2 p. 17 οὐδὲ—ἡττώμενος] Coisl.
f. 133^b. Parall. Vat. et Scor. 383, 612 et 712 Rup. f. 126^b et f. 212^b Paris f. 98^b
et f. 363^a 19 οὐδὲ] οὐ Coisl. et Parall: edd. omn (sed Rup. 212^b οὕτω καθεζόν-
των) καὶ] + τῶν Rup. 126^b Paris 98^b βλακευόντων Scor. 612 Rup. 126^b 212^b
om. ἐστὶν Coisl. Vat. Scor. 383, 712 Paris 98^b 20 ἀλλ' οἱ] ἄλλοι Paris 98^b
21 μόνον] μόνῃ Vat. Scor. 383 μόνῃ ἡ Coisl. Vat. Scor. 612, 712 Rup. 126^b
212^b Paris 98^b 363^a καλῇ] καλεῖ Paris 98^b βιάζεσθαι Vat.
712 θεοῦ] θεῷ Scor. 383 22 βιαίους (βιαίως Scor. 712 Paris 363^a)
μᾶλλον δὲ (om. δὲ Paris 363^a) βεβαίως Vat. 612, 712 Scor. 712 Rup. 212^b
Paris 363^a

ἀντεχομένους συνεχώρησεν καὶ εἶξεν· χαίρει γὰρ ὁ θεὸς τὰ
 τοιαῦτα ἡττώμενος. τοιγάρτοι τούτων ἀκούσας ὁ μακάριος
 Πέτρος, ὁ ἐκλεκτὸς, ὁ ἐξαίρετος, ὁ πρῶτος τῶν μαθητῶν,
 ὑπὲρ οὗ μόνου καὶ ἑαυτοῦ τὸν φόρον ὁ σωτὴρ ἐκτελεῖ, ταχέως ^{cf. Mt xvii 27}
 5 ἤρπασε καὶ συνέβαλε τὸν λόγον· καὶ τί φησιν; Ἴδὲ ἡμεῖς ^{Mc x 28}
 ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. τὰ δὲ Πάντα εἰ
 μὲν τὰ κτήματα τὰ ἑαυτοῦ λέγει, τέσσαρας ὀβολοὺς ἴσως
 <τὸ> τοῦ λόγου καταλιπὼν μεγαλύνεται, καὶ τούτων ἀνταξίαν
 ἀποφαίνων ἂν λάθοι τὴν βασιλείαν τῶν οὐρανῶν· εἰ δὲ, ἅπερ
 10 ἄχρι νῦν λέγομεν, τὰ παλαιὰ νοητὰ κτήματα καὶ ψυχικὰ
 νοσήματα ἀπορρίψαντες ἔπονται κατ' ἴχνος τοῦ διδασκάλου,
 τοῦτ' ἂν ἵπτοιτο ἤδη τοῖς ἐν οὐρανοῖς ἐγγραφησομένοις. ^{cf. He xii 23}
 οὕτως γὰρ ἀκολουθεῖν <ἐνι> ὄντως τῷ σωτῆρι ἀναμαρτη-
 σίαν καὶ τελειότητα τὴν ἐκείνου μετερχόμενον, καὶ πρὸς
 15 ἐκείνον ὥσπερ κάτοπτρον κοσμοῦντα καὶ ῥυθμίζοντα τὴν
 ψυχὴν καὶ πάντα διὰ πάντων ὁμοίως διατιθέντα.

948 22. Ἀποκριθεὶς δὲ Ἰησοῦς Ἀμὴν ὑμῖν λέγω, ὃς ἂν ἀφῇ ^{Mc x 29}
 τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἔνεκεν ἐμοῦ |
 f. 336^a καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασί-
 20 ονα. ἀλλὰ μηδὲ τοῦθ' ἡμᾶς ἐπιταρασσέτω, μηδὲ τὸ ἔτι
 τούτου σκληρότερον ἀλλαχοῦ ταῖς φωναῖς ἐξηξηνημένον·
 Ὅς οὐ μισεῖ πατέρα καὶ μητέρα καὶ παῖδας, προσέτι δὲ καὶ ^{Le xiv 26}
 τὴν ἑαυτοῦ ψυχὴν, ἐμὸς μαθητὴς εἶναι οὐ δύναται. οὐ γὰρ
 εἰσηγείται μῖσος καὶ διάλυσιν ἀπὸ τῶν φιλάτων ὁ τῆς
 25 εἰρήνης θεὸς, ὃ γε καὶ τοὺς ἐχθροὺς ἀγαπᾷν παραινῶν. εἰ ^{cf. Mt v 44; Le vi 27, 35}
 δὲ τοὺς ἐχθροὺς ἀγαπητέον, ἀνάλογον ἀπ' ἐκείνων ἀνιόντι
 καὶ τοὺς ἐγγυτάτω γένους· ἢ εἰ μισητέον τοὺς πρὸς αἷματος,
 πολὺ μᾶλλον τοὺς ἐχθροὺς προβάλλεσθαι κατιῶν ὁ λόγος
 διδάσκει, ὥστ' ἀλλήλους ἀναιροῦντες ἐλέγχουσιν· ἂν οἱ λόγοι.
 30 ἀλλ' οὐδ' ἀναιροῦσιν οὐδ' ἐγγυς, ἀπὸ γὰρ τῆς αὐτῆς γνώμης
 καὶ διαθέσεως καὶ ἐπὶ τῷ αὐτῷ ὄρφ πατέρα μισοῖ τις ἂν
 ἐχθρὸν ἀγαπῶν, ὁ μήτε ἐχθρὸν ἀμυνόμενος, μήτε πατέρα
 Χριστοῦ πλέον αἰδούμενος. ἐν ἐκείνῳ μὲν γὰρ τῷ λόγῳ

1 συνεχώρησε Vat. Scor. 383 Rup. 126^b 212^b om. καὶ S εἶξε Vat.
 383, 612 Rup. 126^b 212^b εἶξεν ex ἤξεν factum Coisl. ἤξεν Scor. ubique om.
 ὁ θεὸς Vat. Scor. 712 8 <τὸ> addidit Segaar 9 ἀπερ] ad marg.
 additum a pr. man. 10 νοητὰ] forsitan legendum ἀνόητα J. B. Mayor
 13 <ἐνι> addidi 15 κοσμώντα 31 ἐπὶ τὸ αὐτὸ ὁρῶν J. B. Mayor

μίσος ἐκκόπτει καὶ κακοποιίαν, ἐν τούτῳ δὲ τὴν πρὸς τὰ σύντροφα δυσωπίαν, εἰ βλάπτοι πρὸς σωτηρίαν. εἰ γοῦν ἄθεος εἶη τινὶ πατὴρ ἢ υἱὸς ἢ ἀδελφός, καὶ κώλυμα τῆς πίστεως γένοιτο καὶ ἐμπόδιον τῆς ἄνω ζωῆς, τούτῳ μὴ συμ- φερέσθω μηδὲ ὁμονοεῖτω, ἀλλὰ τὴν σαρκικὴν οἰκειότητα διὰ 5 τὴν πνευματικὴν ἔχθραν διαλυσίτω.

23. Νόμισον εἶναι τὸ πρᾶγμα διαδικασίαν. ὁ μὲν πατήρ σοι δοκεῖτω παρεστῶς λέγειν· Ἐγὼ σε ἔσπειρα καὶ ἔθρεψα, ἀκολουθεῖ μοι καὶ συναδίκει καὶ μὴ πείθου τῷ Χριστοῦ νόμῳ· καὶ ὅποσα ἂν εἴποι βλάβος ἄνθρωπος καὶ νεκρὸς τῇ 10 φύσει. ἐτέρωθεν δὲ ἄκουε τοῦ σωτῆρος· Ἐγὼ σε ἀνεγέννησα κακῶς ὑπὸ κόσμου πρὸς θάνατον γεγεννημένον, ἡλευθέρωσα, ἰασάμην, ἐλυτρωσάμην· ἐγὼ σοι παρέξω ζωὴν ἁπυστον, αἰώνιον, ὑπερκόσμιον· ἐγὼ σοι δείξω θεοῦ πατρὸς ἀγαθοῦ πρόσωπον· μὴ κάλει σεαυτῷ πατέρα ἐπὶ γῆς· οἱ νεκροὶ τοὺς 15 νεκροὺς θαπτέτωσαν, σὺ δέ μοι ἀκολουθεῖ, | ἀνάξω γάρ σε f. 336^b εἰς ἀνάπαυσιν ἀρρήτων καὶ ἀλέκτων ἀγαθῶν, ἃ μῆτε ὀφθαλ- μὸς εἶδε, μῆτε οὖς ἤκουσε, μῆτε ἐπὶ καρδίαν ἀνθρώπων ἀνέβη, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, καὶ ἰδεῖν ἅπερ ἡτοί- μασεν ὁ θεὸς τοῖς ἁγίοις ἀγαθὰ καὶ τοῖς φιλοῦσιν αὐτὸν 20 τέκνοις. ἐγὼ σου τροφεὺς ἄρτον ἐμαυτὸν διδοὺς, οὗ γευσά- μενος οὐδεὶς ἔτι πείραν θανάτου λαμβάνει, καὶ πόμα καθ' ἡ- μέραν ἐνδιδούς ἀθανασίας· ἐγὼ διδάσκαλος ὑπερουρανίων παιδευμάτων· ὑπὲρ σοῦ πρὸς τὸν θάνατον διηγωνισάμην, καὶ τὸν σὸν ἐξέτισα θάνατον, ὃν ὥφειλες ἐπὶ τοῖς προημαρτη- 25 μένοις καὶ τῇ πρὸς θεὸν ἀπιστίᾳ. τούτων τῶν λόγων ἐκατέ- ρωθεν διακούσας ὑπὲρ σεαυτοῦ δίκασον, καὶ τὴν ψῆφον ἀνένεγκε τῇ σου σωτηρίᾳ. καὶ ἀδελφὸς ὅμοια λέγῃ καὶ τέκνον καὶ γυνὴ καὶ ὅστισούν, πρὸ πάντων ἐν σοὶ Χριστὸς 949 ὁ νικῶν ἔστω· ὑπὲρ σοῦ γὰρ ἀγωνίζεται. 30

24. Δύνασαι καὶ τῶν χρημάτων ἐπίπροσθεν εἶναι; φρά- σον, καὶ οὐκ ἀπάγει σε Χριστὸς τῆς κτήσεως, ὁ κύριος οὐ φθονεῖ. ἀλλ' ὁρᾷς σεαυτὸν ἡττώμενον ὑπ' αὐτῶν καὶ ἀνα- τρεπόμενον; ἄφες, ρίψον, μίσησον, ἀπόταξαι, φύγε· καὶ ὁ δεξιός σου ὀφθαλμὸς σκανδαλίζῃ σε, ταχέως ἔκκοψον αὐτόν· 35

cf. Mt v 29
f |||

8 ἔσπειρα] ad marg. additum a pr. manu 10 ὅποσα (H. Jackson)] ὅτι
δσα 17 ἀνάπαυσιν] Segaar ἀπόλυσιν coniecit 31 εἶναι;] εἶναι·
31, 32 φράσον] forsitan legendum φθάσον (i.e. φθάσας ποίησον) J. B. Mayor

αἰρετώτερον ἑτεροφθάλμῳ βασιλεία θεοῦ ἢ ὀλοκλήρῳ τὸ πῦρ·
 κὰν χεὶρ κὰν ποὺς κὰν ἢ ψυχὴ, μίσησον αὐτήν· ἂν γὰρ cf. Le xiv 26
 ἐνταῦθα ἀπόληται ὑπὲρ Χριστοῦ <ἐκεῖ σωθήσεται>. cf. Mc viii 35

25. Ταύτης δὲ ὁμοίως ἔχεται τῆς γνώμης καὶ τὸ ἐπό-
 5 μενον· Νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ Me x 30
 οἰκίας καὶ ἀδελφούς ἔχειν μετὰ διωγμῶν †εἰς που†. οὔτε
 γὰρ ἀχρημάτους οὔτε ἀνεστίους οὔτε ἀναδέλφους ἐπὶ τὴν
 ζωὴν καλεῖ· ἐπεὶ καὶ πλουσίους κέκληκεν, ἀλλ' ὃν τρόπον
 προειρήκαμεν, καὶ ἀδελφούς κατ' αὐτὸν, ὥσπερ Πέτρον
 10 μετὰ Ἀνδρέου καὶ Ἰάκωβον μετὰ Ἰωάννου, τοὺς Ζεβεδαίους
 f. 337^a παῖδας, ἀλλ' ὁμονοοῦντας | ἀλλήλοις τε καὶ Χριστῷ· τὸ δὲ
 μετὰ διωγμῶν ταῦτα ἕκαστα ἔχειν ἀποδοκιμάζει. διωγμὸς
 δὲ, ὁ μὲν τις ἔξωθεν περιγίνεται, τῶν ἀνθρώπων ἢ δι' ἔχθραν
 ἢ διὰ φθόνον ἢ διὰ φιλοκέρδειαν ἢ κατ' ἐνέργειαν διαβολικὴν
 15 τοὺς πιστοὺς ἐλαυνόντων· ὁ δὲ χαλεπώτατος ἔνδοθεν ἐστὶ
 διωγμὸς ἐξ αὐτῆς ἐκάστῳ τῆς ψυχῆς προπεμπόμενος λυμαι-
 νομένης ὑπὸ ἐπιθυμιῶν ἀθέων καὶ ἡδονῶν ποικίλων καὶ
 φαύλων ἐλπίδων καὶ φθαρτῶν ὀνειροπολημάτων, ὅταν, αἰεὶ
 τῶν πλειόνων ὀρεγομένη καὶ λυσσῶσα ὑπὸ ἀγρίων ἐρώτων
 20 καὶ φλεγομένη, καθάπερ κέντροις ἢ μύωψι τοῖς προκειμένοις
 αὐτῇ πάθεισιν ἐξαιμάσσεται πρὸς σπουδὰς μανιώδεις καὶ
 ζωῆς ἀπογνώσιν καὶ θεοῦ καταφρόνησιν. οὗτος ὁ διωγμὸς
 βαρύτερος καὶ χαλεπώτερος, ἔνδοθεν ὀρμώμενος, αἰεὶ συνῶν,
 ὃν οὐδὲ ἐκφυγεῖν ὁ διωκόμενος δύναται· τὸν γὰρ ἐχθρὸν ἐν
 25 ἑαυτῷ περιάγει πανταχοῦ. οὕτω καὶ πύρῳσις, ἡ μὲν ἔξωθεν
 προσπίπτουσα δοκιμασίαν κατεργάζεται, ἡ δὲ ἔνδοθεν θάνα- cf. 1 Co iii 13
 τον διαπράσσει· καὶ πόλεμος, ὁ μὲν ἐπακτὸς ῥαδίως
 καταλύεται, ὁ δὲ ἐν τῇ ψυχῇ μέχρι θανάτου παραμετρεῖται.
 μετὰ διωγμοῦ τοιούτου πλοῦτον ἐὰν ἔχῃς τὸν αἰσθητὸν, κὰν
 30 ἀδελφοὺς τοὺς πρὸς αἵματος καὶ τὰ ἄλλα ἐνέχυρα, κατάλιπε
 τὴν τούτων παγκτησίαν τὴν ἐπὶ κακῷ, εἰρήνην σεαυτῷ παρά-
 σχεις, ἐλευθερώθητι διωγμοῦ μακροῦ, ἀποστράφητι πρὸς τὸ
 εὐαγγέλιον ἀπ' ἐκείνων, ἐλοῦ τὸν σωτήρα πρὸ πάντων, τὸν
 τῆς σῆς συνήγορον καὶ παράκλητον ψυχῆς, τὸν τῆς ἀπείρου

3 <ἐκεῖ σωθήσεται> addidit Segaar 6 cf. § 4 7 ἀναδέλφους] forsitan
 μόνους addendum est, J. B. Mayor 14 φιλοκέρδειαν 16, 17 λοιμαιομένης
 20 μοίωψι 27 διαταράσσεται (Ghisler διαπράττεται) 29 τοιούτου (Ghisler)]
 τοιούτων

2 Co iv 18

πρύτανιν ζωῆς. τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια· καὶ ἐν μὲν τῷ παρόντι χρόνῳ ὠκύμορα 950 καὶ ἀβέβαια, ἐν δὲ τῷ ἐρχομένῳ ζωὴ ἐστὶν αἰώνιος.

Me x 30

Me x 31

26. Ἔσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι. τοῦτο πολύχουν μὲν ἐστὶ | κατὰ τὴν ὑπόνοιαν καὶ τὸν σαφη- f. 337^b
νισμόν, οὐ μὴν ἔν γε τῷ παρόντι τὴν ζήτησιν ἀπαιτεῖ· οὐ γὰρ μόνον ῥέπει πρὸς τοὺς πολυκτῆμονας, ἀλλ' ἀπλῶς πρὸς ἅπαντας ἀνθρώπους τοὺς πίστευι καθάπαξ ἑαυτοὺς ἐπιιδόντας. ὥστε τοῦτο μὲν ἀνακείσθω τὰ νῦν· τὸ δέ γε προ-
κείμενον ἡμῖν οἶμαι μηδέν τι ἀδεέστερον τῆς ἐπαγγελίας 10 δεδεῖχθαι, ὅτι τοὺς πλουσίους οὐδένα τρόπον ὁ σωτὴρ κατ' αὐτόν γε τὸν πλοῦτον καὶ τὴν περιβολὴν τῆς κτήσεως ἀποκέκλεικεν, οὐδ' αὐτοῖς ἀποτετάφρευκεν τὴν σωτηρίαν, εἴγε δύναιτο καὶ βούλοιντο ὑποκύπτειν τοῦ θεοῦ ταῖς ἐντολαῖς, καὶ τῶν προσκαίρων προτιμῶεν τὴν ἑαυτῶν ζωὴν, καὶ βλέ- 15 ποιοῦν πρὸς τὸν κύριον ἀτενεῖ τῷ βλέμματι, καθάπερ εἰς ἀγαθοῦ κυβερνήτου νεῦμα δεδορκότες, τί βούλεται, τί προστάσσει, τί σημαίνει, τί δίδωσι τοῖς αὐτοῦ ναύταις τὸ σύνθημα, ποῦ καὶ πόθεν τὸν ὄρμον ἐπαγγέλλεται. τί γὰρ ἀδικεῖ τις, εἰ προσέχων τὴν γνώμην καὶ φειδόμενος πρὸ τῆς 20 πίστεως βίον ἱκανὸν συνελέξατο; ἢ καὶ <τὸ> τούτου μᾶλλον ἀνέγκλητον, εἰ εὐθὺς ὑπὸ τοῦ θεοῦ τοῦ τὴν ψυχὴν νέμοντος εἰς οἶκον τοιούτων ἀνθρώπων εἰσφοκίσθη καὶ γένος ἀμφιλαφές, τοῖς χρήμασιν ἰσχύον καὶ τῷ πλούτῳ κρατοῦν; εἰ γὰρ διὰ τὴν ἀκούσιον ἐν πλούτῳ γένεσιν ἀπελήλαται ζωῆς, 25 ἀδικεῖται μᾶλλον ὑπὸ τοῦ γευναμένου θεοῦ, προσκαίρου μὲν ἡδυπαθείας κατηξιωμένος, αἰδίου δὲ ζωῆς ἀπεστερημένος. τί δ' ὅλως πλοῦτον ἐχρῆν ἐκ γῆς ἀνατεῖλαί ποτε, εἰ χορηγὸς καὶ πρόξενός ἐστι θανάτου; ἀλλ' εἰ δύναται τις ἐνδοτέρω τῶν ὑπαρχόντων κάμπτειν τῆς ἐξουσίας καὶ μέτρια φρονεῖν 30 καὶ σωφρονεῖν καὶ θεὸν μόνον ζητεῖν καὶ θεὸν ἀναπνεῖν καὶ θεῷ συμπολιτεύεσθαι, πτωχὸς οὗτος παρέστηκεν ταῖς ἐντολαῖς, ἐλεύθερος, ἀήττητος, ἄνοσος, ἄτρωτος ὑπὸ χρημάτων· εἰ δὲ μὴ, θάττον κάμηλος διὰ βελόνης εἰσελεύσεται ἢ ὁ τοιοῦτος πλούσιος | ἐπὶ τὴν βασιλείαν τοῦ θεοῦ παρελεύσεται. f. 338^a

Me x 25

3 ζωὴν (cf. § 4)

γινόμενον

21 <τὸ> addidit Ghisler

30 τῆς ἐξουσίας] forsitan glossema ad τῶν ὑπαρχόντων, J. B. Mayor

26 γευναμένου (Ghisler)]

σημαινέτω μὲν οὖν τι καὶ ὑψηλότερον ἢ κάμηλος διὰ στενῆς cf. Mt vii 14
 ὁδοῦ καὶ τεθλιμμένης φθάνουσα τὸν πλούσιον, ὅπερ ἐν τῇ
 περὶ ἀρχῶν καὶ θεολογίας ἐξηγήσει μυστήριον τοῦ σωτῆρος
 ὑπάρχει μαθεῖν. (27.) οὐ μὴν ἀλλὰ τό γε φαινόμενον
 5 πρῶτον καὶ δι' ὃ λέλεκται τῆς παραβολῆς παρεχέσθω.
 διδασκέτω τοὺς εὐποροῦντας ὡς οὐκ ἀμελητέον τῆς ἑαυτῶν
 σωτηρίας ὡς ἤδη προκατεγνωσμένους, οὐδὲ καταποντιστέον
 951 αὖ πάλιν τὸν πλούτον οὐδὲ καταδικαστέον ὡς τῆς ζωῆς ἐπί-
 βουλον καὶ πολέμιον, ἀλλὰ μαθητέον τίνα τρόπον καὶ πῶς
 10 πλούτῳ χρηστέον καὶ τὴν ζωὴν κτητέον. ἐπειδὴ γὰρ οὔτε
 ἐκ παντὸς ἀπόλλυταί τις, ὅτι πλουτεῖ δεδιῶς, οὔτε ἐκ παντὸς
 σφίζεται θαρρῶν καὶ πιστεύων ὡς σωθήσεται, φέρε σκεπτέον
 ἥντινα τὴν ἐλπίδα αὐτοῖς ὁ σωτὴρ ὑπογράφει, καὶ πῶς ἂν τὸ
 μὲν ἀνέλπιστον ἐχέγγυνον γένοιτο, τὸ δὲ ἐλπισθὲν εἰς κτήσιν
 15 ἀφίκοιτο.

27. Φησὶν οὖν ὁ διδάσκαλος, τίς ἡ μεγίστη τῶν ἐντο-
 λῶν ἡρωτημένος· Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης Mc xii 30
 τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου· ταύτης
 μείζω μηδεμίαν ἐντολὴν εἶναι, καὶ μάλα εἰκότως· καὶ γὰρ
 20 καὶ περὶ τοῦ πρώτου καὶ περὶ τοῦ μεγίστου παρήγγελται,
 αὐτοῦ τοῦ θεοῦ πατρὸς ἡμῶν, δι' οὗ καὶ γέγονε καὶ ἔστι cf. Ro xi 36
 τὰ πάντα, καὶ εἰς ὃν τὰ σφζόμενα πάλιν ἐπανέρχεται. ὑπὸ
 τούτου τοίνυν προαγαπηθέντας καὶ τοῦ γενέσθαι τυχόντας
 οὐχ ὅσιον ἄλλο τι πρεσβύτερον ἄγειν καὶ τιμιώτερον, ἐκ-
 25 τίνοντας μόνην τὴν χάριν ταύτην μικρὰν ἐπὶ μεγίστοις, ἄλλο
 δὲ μηδοτιοῦν ἔχοντας ἀνευδεεῖ καὶ τελείῳ θεῷ πρὸς ἀμοιβὴν
 ἐπινοῆσαι, αὐτὸ δὲ τὸ ἀγαπᾶν τὸν πατέρα εἰς οἰκείαν ἰσχὺν
 καὶ δύναμιν ἀφθαρσίας κομιζομένους· ὅσον γὰρ ἀγαπᾷ τις
 θεόν, τοσοῦτ' καὶ πλέον ἐνδοτέρω τοῦ θεοῦ παραδύεται.

30 28. Δευτέραν δὲ τάξει καὶ οὐδέν τι μικροτέραν ταύτης
 εἶναι λέγει τό· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· Le x 27, 29
 οὐκοῦν τὸν θεὸν ὑπὲρ σεαυτόν. πυρθανομένου δὲ τοῦ προσ-
 f. 338^b διαλεγόμενου τίς ἐστὶν πλησίον; οὐ τὸν αὐτὸν τρόπον
 Ἰουδαίοις προωρίσατο τὸν πρὸς αἵματος οὐδὲ τὸν πολίτην
 35 οὐδὲ τὸν προσήλυτον οὐδὲ τὸν ὁμοίως περιτετμημένον οὐδὲ

2 φθάνουσαν 2, 3 τῇ περὶ ἀρχῶν κτέ] cf. Zahn, *Forschungen* iii. 38
 5 διὸ 8 οὐδὲ (J. B. Mayor)] οὔτε 19 μείζων 24 ἀλλ' ὅτι 24, 25
 ἐκτείνοντες

cf. Lc x 30 ff τὸν ἐνὶ καὶ ταυτῷ νόμῳ χρώμενον· ἀλλὰ ἄνωθεν καταβαίνων ἀπὸ Ἱερουσαλὴμ ἄγει τῷ λόγῳ τινὰ εἰς Ἱεριχὼ, καὶ τοῦτον δείκνυσιν ὑπὸ ληστῶν συγκεκεντημένον, ἔρριμμένον ἡμίθνητα ἐπὶ τῆς οδοῦ, ὑπὸ ἱερέως παροδευόμενον, ὑπὸ Λευίτου παρορώμενον, ὑπὸ δὲ τοῦ Σαμαρείτου τοῦ ἐξωνει- 5 δισμένου καὶ ἀφωρισμένου κατελευόμενον, ὃς οὐχὶ κατὰ τύχην ὡς ἐκεῖνοι παρήλθον, ἀλλ' ἦκε συνεσκευασμένος ὧν ὁ κινδυνεύων ἐδεῖτο, οἶνον, ἔλαιον, ἐπιδέσμους, κτῆνος, μισθὸν τῷ πανδοχεῖ, τὸν μὲν ἤδη διδόμενον, τὸν δὲ προσυπισχνούμενον. Τίς, ἔφη, τούτων γέγονε πλησίον τῷ τὰ δεινὰ πα- 10 θόντι; τοῦ δὲ ἀποκριναμένου ὅτι Ὁ τὸν ἔλεον πρὸς αὐτὸν ἐπιδειξάμενος· Καὶ σὺ τοίνυν πορευθεὶς οὕτω ποίει· ὡς τῆς ἀγάπης βλαστανούσης εὐποιῶν.

29. Ἐν ἀμφοτέραις μὲν οὖν ταῖς ἐντολαῖς ἀγάπην εἰσηγείται, τάξει δ' αὐτὴν διήρηκε, καὶ ὅπου μὲν τὰ πρωτεῖα τῆς 15 ἀγάπης ἀνάπτει τῷ θεῷ, ὅπου δὲ τὰ δευτερεῖα νέμει τῷ πλησίον. τίς δ' ἂν ἄλλος οὗτος εἴη πλην αὐτὸς ὁ σωτὴρ; ἢ

cf. Eph vi 12 τίς μᾶλλον ἡμᾶς ἐλέησας ἐκείνου, τοὺς ὑπὸ τῶν κοσμοκρα- 952 τῶρων τοῦ σκότους ὀλίγου τεθνατωμένους τοῖς πολλοῖς τραύμασι, φόβοις, ἐπιθυμίαις, ὀργαῖς, λύπαις, ἀπάταις, ἡδο- 20 ναῖς; τούτων δὲ τῶν τραυμάτων μόνος ἰατρὸς Ἰησοῦς, ἐκκόπτων ἄρδην τὰ πάθη πρόρριζα, οὐχ ὥσπερ ὁ νόμος ψιλὰ τὰ ἀποτελέσματα, τοὺς καρποὺς τῶν πονηρῶν φυτῶν, ἀλλὰ

cf. Mt iii 10; Lc iii 9 cf. Didache § 9 τὴν ἀξίην τὴν ἑαυτοῦ πρὸς τὰς ρίζας τῆς κακίας προσα- 25 γαγών. οὗτος <ὁ> τὸν οἶνον, τὸ αἷμα τῆς ἀμπέλου τῆς Δαβίδ, ἐκχέας ἡμῶν ἐπὶ τὰς τετρωμένας ψυχὰς, τὸν ἐκ σπλάγχχνων πατὸς ἔλεον προσενεγκῶν | καὶ ἐπιδαψιλευόμε- f. 339^a νος· οὗτος ὁ τοὺς τῆς ὑγείας καὶ σωτηρίας δεσμοὺς ἀλύτους

cf. He i 14; Eph iii 10 ἐπιδείξας, ἀγάπην, πίστιν, ἐλπίδα· οὗτος ὁ διακονεῖν ἀγγέλους καὶ ἀρχὰς καὶ ἐξουσίας ἡμῖν ἐπιτάξας ἐπὶ μεγάλῳ 30 μισθῷ, διότι καὶ αὐτοὶ ἐλευθερωθήσονται ἀπὸ τῆς ματαιότητος τοῦ κόσμου παρὰ τὴν ἀποκάλυψιν τῆς δόξης τῶν

cf. Ro viii 19 ff υἱῶν τοῦ θεοῦ. τοῦτον οὖν ἀγαπᾶν ἴσα χρή τῷ θεῷ· ἀγαπᾶ δὲ Χριστὸν Ἰησοῦν ὁ τὸ θέλημα αὐτοῦ ποιῶν καὶ φυλάσ- 35 σων αὐτοῦ τὰς ἐντολάς. Οὐ γὰρ πᾶς ὁ λέγων μοι Κύριε

Mt vii 21

κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου· καί· Τί με λέγετε Κύριε Le vi 46
 κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; καί· Ὑμεῖς μακάριοι οἱ cf. Mt xiii 16 f
 ὁρῶντες καὶ ἀκούοντες ἃ μῆτε δίκαιοι μῆτε προφῆται, ἐὰν cf. Jn xiii 17
 5 ποιῇτε ἃ λέγω.

30. Πρῶτος μὲν οὖν οὗτός ἐστιν ὁ Χριστὸν ἀγαπῶν, δεύτερος δὲ ὁ τοὺς ἐκείνῳ πεπιστευκότας τιμῶν καὶ περιέπων. ὁ γὰρ ἂν τις εἰς μαθητὴν ἐργάσῃται, τοῦτο εἰς ἑαυτὸν ὁ κύριος ἐκδέχεται καὶ πᾶν ἑαυτοῦ ποιεῖται. Mt xxv 34 ff
 10 γημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέινασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, καὶ ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν, καὶ ξένος ἦμην καὶ συνηγάγετέ με, γυμνὸς ἦμην καὶ ἐνεδύσατέ με, ἡσθένησα καὶ ἐπεσκεψασθέ με, ἐν φυλακῇ ἦμην
 15 καὶ ἤλθετε πρὸς μέ. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δὲ εἶδομέν σε ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; ἢ πότε σε εἶδομεν ἀσθενοῦντα καὶ ἐπεσκεψάμεθα, ἢ ἐν φυλακῇ καὶ ἤλθομεν
 20 πρὸς σέ; ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. πάλιν ἐκ τῶν ἐναντίων τοὺς cf. Mt xxv 41 ff
 f. 339^b ταῦτα μὴ παρασχόντας αὐτοῖς | εἰς τὸ πῦρ ἐμβάλλει τὸ αἰώνιον, ὡς αὐτῷ μὴ παρεσχκότας. καὶ ἀλλαχοῦ· Ὁ ὑμᾶς Mt x 40
 25 δεχόμενος ἐμέ δέχεται, ὁ ὑμᾶς μὴ δεχόμενος ἐμέ ἀθετεῖ. cf. Le x 16

31. Τούτους καὶ τέκνα καὶ παιδιὰ καὶ νήπια καὶ φίλους ὀνομάζει καὶ μικροὺς ἐνθάδε ὡς πρὸς τὸ μέλλον ἄνω
 953 μέγεθος αὐτῶν, Μὴ καταφρονήσητε, λέγων, ἐνὸς τῶν μικρῶν Mt xviii 10
 τούτων· τούτων γὰρ οἱ ἄγγελοι διὰ παντὸς βλέπουσι τὸ
 30 πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. καὶ ἐτέρωθι· Μὴ Le xii 32
 φοβεῖσθε, τὸ μικρὸν ποιῖμιον· ὑμῖν γὰρ ἠυδόκησεν ὁ πατήρ παραδοῦναι τὴν βασιλείαν τῶν οὐρανῶν· κατὰ τὰ αὐτὰ καὶ τοῦ μεγίστου ἐν γεννητοῖς γυναικῶν Ἰωάννου τὸν ἐλάχιστον cf. Mt xi 11; Le vii 28
 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, τουτέστι τὸν ἑαυτοῦ μαθητὴν,
 35 εἶναι μείζω λέγει· καὶ πάλιν· Ὁ δεχόμενος δίκαιον ἢ προ- Mt x 41 f
 φήτην εἰς ὄνομα δικαίου ἢ προφήτου τὸν ἐκείνων μισθὸν

λῆψεται, ὁ δὲ μαθητὴν ποτίσας εἰς ὄνομα μαθητοῦ ποτήριον
 ψυχροῦ ὕδατος τὸν μισθὸν οὐκ ἀπολέσει. οὐκοῦν οὗτος μόνος
 ὁ μισθὸς οὐκ ἀπολλύμενός ἐστι. καὶ αὖθις· Ποιήσατε ἑαυ-
 τοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε,
 δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς· φύσει μὲν ἅπασαν
 κτῆσιν, ἣν αὐτός τις ἐφ' ἑαυτοῦ κέκτηται ὡς ἰδίαν οὖσαν
 καὶ οὐκ εἰς κοινὸν τοῖς δεομένοις κατατίθῃσιν, ἄδικον οὖσαν
 ἀποφαίνων· ἐκ δὲ ταύτης τῆς ἀδικίας ἐνὸν καὶ πρᾶγμα δί-
 καιον ἐργάσασθαι καὶ σωτήριον, ἀναπαῦσαι τινα τῶν ἐχόν-
 των αἰώνιον σκηνὴν παρὰ τῷ πατρί. 10

32. (31.) Ὅρα πρῶτον μὲν ὡς οὐκ ἀπαιτεῖσθαι σε
 κεκέλευκεν οὐδὲ ἐνοχλεῖσθαι περιμένειν, ἀλλὰ αὐτὸν ζητεῖν
 τοὺς εὖ πεισομένους ἀξίους τε ὄντας τοῦ σωτήρος μαθητάς.
 2 Co ix 7 καλὸς μὲν οὖν καὶ ὁ τοῦ ἀποστόλου λόγος· Ἰλαρὸν γὰρ
 cf. 2 Co ix 6 δότην ἀγαπᾷ ὁ θεὸς, χαίροντα τῷ διδόναι καὶ μὴ φειδόμενον 15
 ὡς σπείροντα, ἵνα μὴ οὕτως καὶ θερίσῃ, δίχα γογγυσμῶν
 καὶ διακρίσεως καὶ λύπης καὶ κοινωνοῦντα, ὅπερ ἐστὶν
 εὐεργε|σία καθαρὰ. κρείττων δ' ἐστὶ τούτου ὁ τοῦ κυρίου f. 340^a
 Lc vi 30 λελεγεμένος ἐν ἄλλῳ χωρίῳ· Παντὶ τῷ αἰτοῦντί σε δίδου.
 θεοῦ γὰρ ὄντως ἡ τοιαύτη φιλοδοξία· οὐτοσί δὲ ὁ λόγος 20
 ὑπὲρ ἅπασάν ἐστι θεότητα, μηδὲ αἰτεῖσθαι περιμένειν, ἀλλ' αὐ-
 τὸν ἀναζητεῖν ὅστις ἀξίος εὖ παθεῖν, (32.) ἔπειτα τηλι-
 κοῦτον μισθὸν ὀρίσαι τῆς κοινωνίας, αἰώνιον σκηνήν. ὦ
 καλῆς ἐμπορίας· ὦ θείας ἀγορᾶς· ὠνεῖται χρημάτων τις
 ἀφθαρσίαν, καὶ δούς τὰ διολλύμενα τοῦ κόσμου μονὴν τοῦ- 25
 των αἰώνιον ἐν οὐρανοῖς ἀντιλαμβάνει. πλεῖστον ἐπὶ ταύτην,
 cf. Mt xxiii 15 ἂν σωφρονῇς, τὴν πανήγυριν, ὦ πλούσιε· κἂν δέῃ, περιέλθε
 γῆν ὅλην, μὴ φείσῃ κινδύνων καὶ πόνων, ἵν' ἐνταῦθα βασι-
 λείαν οὐράνιον ἀγοράσῃς. τί σε λίθοι διαφανεῖς καὶ σμά-
 ραγδοὶ τοσοῦτον εὐφραίνουσι καὶ οἰκεῖα τροφὴ πυρὸς ἢ 30
 χρόνου παίγιον ἢ σεισμῷ πάρεργον ἢ ὕβρισμα τυράννου;
 ἐπιθύμησον ἐν οὐρανοῖς οἰκῆσαι καὶ βασιλεῦσαι μετὰ θεοῦ·
 ταύτην σοι τὴν βασιλείαν ἄνθρωπος δώσει θεὸν ἀπομιμούμε-

13 εὖ] οὐ, sed ad marg. a manu xv ut uid. saeculi ἴσως εὖ 15, 16 φειδ.
 ὡς] legendum forsitan cum Segaar φειδομένως 18 καθαρὰ (Segaar)] καθά
 20 φιλοδοξεί (correxuit Segaar) 21, 22 αὐτὸν (J. B. Mayor)] αὐτὸς 28 γῆν
 (Combesius)] τὴν 30 τροφὸς J. B. Mayor (uide adnot.)

νος· ἐνταῦθα μικρὰ λαβὼν, ἐκεῖ δι' ὅλων αἰώνων σύνοικόν
 954 σε ποιήσεται. ἰκέτευσον ἵνα λάβῃ· σπεύδσον, ἀγωνιάσον,
 φοβήθητι μὴ σε ἀτιμάσῃ· οὐ γὰρ κεκέλευσται λαβεῖν, ἀλλὰ
 σὺ παρασχεῖν. οὐ μὴν οὐδ' εἶπεν ὁ κύριος Δὸς, ἢ Παράσches,
 5 ἢ Εὐεργέτησον, ἢ Βοήθησον· Φίλον δὲ ποιῆσαι· ὁ δὲ φίλος cf. Le xvi 9
 οὐκ ἐκ μιᾶς δόσεως γίνεται, ἀλλ' ἐξ ὅλης ἀναπαύσεως καὶ
 συνουσίας μακρᾶς· οὐδὲ γὰρ ἡ πίστις, οὐδὲ ἡ ἀγάπη, οὐδὲ ἡ
 καρτερία μιᾶς ἡμέρας, ἀλλ' Ὁ ὑπομείνας εἰς τέλος, οὗτος Mt x 22
 σωθήσεται.

10 33. Πῶς οὖν ὁ ἄνθρωπος ταῦτα δίδωσιν; ὅτι διὰ τὴν
 ἐκείνου τιμὴν καὶ εὐνοίαν καὶ οἰκείωσιν ὁ κύριος δίδωσι·
 δώσω γὰρ οὐ μόνον τοῖς φίλοις, ἀλλὰ καὶ τοῖς φίλοις τῶν
 φίλων· καὶ τίς οὗτός ἐστιν, εἴποισ ἂν, ὁ φίλος τοῦ θεοῦ; σὺ
 μὲν μὴ κρῖνε τίς ἄξιος καὶ τίς ἀνάξιος· ἐνδέχεται γὰρ σε δια-
 15 μαρτεῖν περὶ τὴν δόξαν· ὡς ἐν ἀμφιβόλῳ δὲ τῆς ἀγνοίας
 f. 340^b ἄμεινον καὶ τοὺς | ἀναξίους εὖ ποιεῖν διὰ τοὺς ἀξίους ἢ
 φυλασσόμενον τοὺς ἡσσαν ἀγαθοὺς μηδὲ τοῖς σπουδαίοις
 περιπεσεῖν· ἐκ μὲν γὰρ τοῦ φείδεσθαι καὶ προσποιεῖσθαι
 δοκιμάζειν τοὺς εὐλόγως ἢ μὴ τευζομένους ἐνδέχεται σε καὶ
 20 θεοφιλῶν ἀμελῆσαι τινων, οὐ τὸ ἐπιτίμιον κόλασις ἔμπυρος
 αἰώνιος· ἐκ δὲ τοῦ προῖεσθαι πᾶσιν ἐξῆς τοῖς χρήζουσιν
 ἀνάγκη πάντως εὐρεῖν τινὰ καὶ τῶν σῶσαι παρὰ θεῷ δυνα-
 μένων. Μὴ κρῖνε τοίνυν, ἵνα μὴ κριθῇς· ὃ μέτρῳ μετρεῖς, Mt vii 1 f
 τοῦτο καὶ ἀντιμετρηθήσεται σοι· μέτρον καλὸν πεπιεσμένον Le vi 38
 25 καὶ σεσαλευμένον, ὑπερεκχυνόμενον, ἀποδοθήσεται σοι. πᾶ-
 σιν ἄνοιξον τὰ σπλάγχνα τοῖς τοῦ θεοῦ μαθηταῖς ἀπογε-
 γραμμένοις, μὴ πρὸς σῶμα ἀπιδὼν ὑπερόπτως, μὴ πρὸς
 ἡλικίαν ἀμελῶς διατεθεῖς, μηδ' εἴ τις ἀκτήμων ἢ δυσείμων
 ἢ δυσειδής ἢ ἀσθενής φαίνεται, πρὸς τοῦτο τῇ ψυχῇ δυσ-
 30 χεράνης καὶ ἀποστραφῆς. σχῆμα τοῦτ' ἐστὶν ἔξωθεν ἡμῖν

4 σὺ (sc. κεκέλευσαι) (J. B. Mayor)] σέ 7 οὐδέ...οὐδέ...οὐδέ (Potter)]
 οὐδέ...οὔτε...οὔτε 13—23 καὶ τίς—δυναμένων] Parall. Rup. 169^a 13 om.

εἴποισ ἂν S om. ὁ Rup. 14 καὶ] καὶ S ἀνάξιος] οὐκ ἄξιος Rup. ἐνδέχεται]
 + μὲν Rup. διαμαρτάνειν Rup. 16 τοῖς ἀναξίοις Rup, 17 φυλασσόμενους S

18 ἐν μὲν γὰρ τῷ Rup. 19 δοκιμάζεσθαι S εὐλόγους Rup. 20 τινων]
 τιμῶν S, τινῶν Rup. 21 προῖεσθαι Rup. προσίεσθαι S 22, 23 δυναμένων
 παρὰ τῷ θεῷ Rup. 24 τοῦτο] forsitan legendum τοῦτ' eum Vat. Gr. 623

cf. Jn xiv 23 περιβεβλημένον τῆς εἰς κόσμον παρόδου πρόφασις, ἵν' εἰς τὸ κοινὸν τοῦτο παιδευτήριον εἰσελθεῖν δυνηθῶμεν· ἀλλ' ἔνδον ὁ κρυπτὸς ἐνοικεῖ πατήρ καὶ ὁ τούτου παῖς ὁ ὑπὲρ ἡμῶν ἀποθανὼν καὶ μεθ' ἡμῶν ἀναστὰς.

34. Τοῦτο τὸ σχῆμα βλεπόμενον ἐξαπατᾷ τὸν θάνατον 5 καὶ τὸν διάβολον· ὁ γὰρ ἐντὸς πλοῦτος καὶ τὸ κάλλος αὐτοῖς ἀθέατός ἐστι· καὶ μαίνονται περὶ τὸ σαρκίον, οὐ καταφρονοῦσιν ὡς ἀσθενούς, τῶν ἔνδον ὄντες τυφλοὶ κτημάτων, οὐκ ἐ-
cf. 2 Co iv 7 πιστάμενοι πηλίκον τινα θησαυρὸν ἐν ὀστρακίνῳ σκεύει βαστάζομεν, δυνάμει θεοῦ πατρὸς καὶ αἵματι θεοῦ παιδὸς 10 καὶ δρόσῳ πνεύματος ἁγίου περιτετειχισμένοι. ἀλλὰ σύ γε μὴ ἐξαπατηθῇς ὁ γεγευμένος ἀληθείας καὶ κατηξιωμένος τῆς μεγάλης λυτρώσεως ἀλλὰ τὸ ἐναντίον τοῖς ἄλλοις ἀνθρώποις σεαυτῷ κατάλεξον στρατὸν ἄοπλον, ἀπόλεμον, ἀναίμακτον, ἀόργητον, ἀμίαντον, γέροντας θεοσεβεῖς, ὀρφα- 955 νοὺς θεοφιλεῖς, χήρας πραότητι | ὥπλισμένους, ἀνδρας ἀγάπῃ f. 341^a κεκοσμημένους. τοιοῦτους κτῆσαι τῷ σῷ πλούτῳ καὶ τῷ σώματι καὶ τῇ ψυχῇ δορυφόρους, ὧν στρατηγεῖ ὁ θεὸς, δι' οὓς καὶ ναῦς βαπτιζομένη κουφίζεται μόναίς ἁγίων εὐχαῖς κυβερνωμένη, καὶ νόσος ἀκμάζουσα δαμάζεται χειρῶν ἐπι- 20 βολαῖς διωκομένη, καὶ προσβολὴ ληστών ἀφοπλίζεται εὐχαῖς εὐσεβέσι σκυλευομένη, καὶ δαιμόνων βία θραύεται προστάγμασι συντόνοις ἐλεγχομένη.

35. Ἐν ἔργοις οὗτοι πάντες οἱ στρατιῶται καὶ φύλακες βέβαιοι, οὐδεὶς ἀργὸς, οὐδεὶς ἀχρεῖος. ὁ μὲν ἐξαι- 25 τήσασθαί σε δύναται παρὰ θεοῦ, ὁ δὲ παραμυθῆσασθαι κάμνοντα, ὁ δὲ δακρῦσαι καὶ στενάξαι συμπαθῶς ὑπὲρ σοῦ πρὸς τὸν κύριον τῶν ὅλων, ὁ δὲ διδάξαι τι τῶν πρὸς τὴν σωτηρίαν χρησίμων, ὁ δὲ νουτετῆσαι μετὰ παρρησίας, ὁ δὲ συμβουλεύσαι μετ' εὐνοίας, πάντες δὲ φιλεῖν ἀληθῶς, ἀδό- 30 λως, ἀφόβως, ἀνυποκρίτως, ἀκολακεύτως, ἀπλάστως. ὃ γλυκεῖαι θεραπείαι φιλοῦντων, ὃ μακάριοι διακονοῦντες, ὃ πίστις εἰλικρινὴς θεὸν μόνον δεδιότων, ὃ λόγων ἀλήθεια

7 οὐ 13—18 τὸ ἐναντίον—θεός] Parall. Vat. et Scor. 430 Rup. f. 169^a
Paris f. 179^a 13 τὸ] τὸν S 14 ἐαυτῷ Rup. Paris κατὰ ληξον
Paris 16 θεοφιλεῖς Paris χεῖρας Scor. ὀπλισμένους Scor. 17, 18 καὶ
τῇ ψυχῇ καὶ τῷ σώματι Rup. τῷ σώματι] τὸ σώματι Paris 18 ὁ θεός] om. ὁ S

παρὰ τοῖς ψεύσασθαι μὴ δυναμένοις, ὃ κάλλος ἔργων παρὰ τοῖς θεῷ διακονεῖν πεπεισμένοις, πείθειν θεόν, ἀρέσκειν θεῷ· οὐ σαρκὸς τῆς σῆς ἅπτεσθαι δοκοῦσιν, ἀλλὰ τῆς ἑαυτοῦ ψυχῆς ἕκαστος, οὐκ ἀδελφῷ λαλεῖν, ἀλλὰ τῷ βασιλεῖ τῶν cf. 1 Tim
i 17
5 αἰώνων ἐν σοὶ κατοικοῦντι.

36. Πάντες οὖν οἱ πιστοὶ καλοὶ καὶ θεοπρεπεῖς καὶ τῆς προσηγορίας ἄξιοι, ἣν ὥσπερ διάδημα περίκεινται. οὐ μὴν ἀλλ' εἰσὶν ἤδη τινὲς καὶ τῶν ἐκλεκτῶν ἐκλεκτότεροι, καὶ τοσοῦτῳ μᾶλλον ἥττον ἐπίσημοι, τρόπον τινὰ ἐκ τοῦ
10 κλυδώνος τοῦ κόσμου νεωλκοῦντες ἑαυτοὺς καὶ ἐπανάγοντες ἐπ' ἀσφαλὲς, οὐ βουλόμενοι δοκεῖν ἄγιοι, κἂν εἴπη τις αἰσχυρόμενοι, ἐν βάθει γνώμης ἀποκρύπτουντες τὰ ἀνεκλάλητα μυστήρια, καὶ τὴν αὐτῶν εὐγένειαν ὑπερηφανοῦντες ἐν
f. 341^b κόσμῳ βλέπεσθαι, οὓς ὁ λόγος φῶς τοῦ κόσμου καὶ | ἅλας Mt v 13 f
15 τῆς γῆς καλεῖ. τοῦτ' ἔστι τὸ σπέρμα, εἰκὼν καὶ ὁμοίωσις θεοῦ, καὶ τέκνον αὐτοῦ γνήσιον καὶ κληρονόμον, ὥσπερ ἐπὶ τινα ξενιτείαν ἐνταῦθα πεμπόμενον ὑπὸ μεγάλης οἰκονομίας καὶ ἀναλογίας τοῦ πατρὸς, δι' οὗ καὶ τὰ φανερά καὶ τὰ ἀφανῆ τοῦ κόσμου δεδημιούργηται, τὰ μὲν εἰς δουλείαν, τὰ δὲ εἰς
20 ἄσκησιν, τὰ δὲ εἰς μάθησιν αὐτῷ, καὶ πάντα μέχρ' ἂν ἐνταῦθα τὸ σπέρμα μένη συνέχεται, καὶ συναχθέντος αὐτοῦ ταῦτα τάχιστα λυθήσεται. cf. 2 Pe iii 10

956 37. Τί γὰρ ἔτι δεῖ; θεῷ τὰ τῆς ἀγάπης μυστήρια, καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρὸς, ὃν ὁ μονογενὴς cf. Jn i 18
25 θεὸς μόνος ἐξηγήσατο. ἔστι δὲ καὶ αὐτὸς ὁ θεὸς ἀγάπη καὶ cf. 1 Jn iv 8, 16
δι' ἀγάπην ἡμῖν ἐθεάθη. καὶ τὸ μὲν ἄρρητον αὐτοῦ πατὴρ, τὸ δὲ εἰς ἡμᾶς συμπαθὲς γέγονε μήτηρ. ἀγαπήσας ὁ πατὴρ ἐθελύνθη, καὶ τούτου μέγα σημεῖον, ὃν αὐτὸς ἐγέννησεν ἐξ αὐτοῦ, καὶ ὁ τεχθεὶς ἐξ ἀγάπης καρπὸς ἀγάπης. διὰ τοῦτο
30 καὶ αὐτὸς κατήλθε, διὰ τοῦτο ἄνθρωπον ἐνέδν, διὰ τοῦτο τὰ ἀνθρώπων ἐκὼν ἔπαθεν, ἵνα πρὸς τὴν ἡμετέραν ἀσθένειαν οὓς ἠγάπησε μετρηθεὶς ἡμᾶς πρὸς τὴν ἑαυτοῦ δύναμιν ἀντιμετρήσῃ. καὶ μέλλων σπένδεσθαι καὶ λύτρον ἑαυτὸν ἐπι- cf. 2 Tim iv 6
διδούς καινὴν ἡμῖν διαθήκην καταλιμπάνει· Ἀγάπην ὑμῖν cf. Jn xiv 27

δίδωμι τὴν ἐμήν. τίς δέ ἐστιν αὕτη καὶ πόση; ὑπὲρ ἡμῶν
 ἐκάστου κατέθηκε τὴν ψυχὴν τὴν ἀνταξίαν τῶν ὅλων· ταύτην
 ἡμᾶς ὑπὲρ ἀλλήλων ἀνταπαιτεῖ. εἰ δὲ τὰς ψυχὰς ὀφείλομεν
 τοῖς ἀδελφοῖς καὶ τοιαύτην τὴν συνθήκην πρὸς τὸν σωτῆρα
 ἀνθρωπολογήμεθα, ἔτι τὰ τοῦ κόσμου, τὰ πτωχὰ καὶ ἀλλό- 5
 τρια καὶ παραρρέοντα, καθεύρομεν ταμιευόμενοι; ἀλλήλων
 ἀποκλείσομεν, ἃ μετὰ μικρὸν ἔξει τὸ πῦρ; θείως γε καὶ
 ἐπιπνῶς ὁ Ἰωάννης, Ὁ μὴ φιλῶν, φησὶ, τὸν ἀδελφὸν ἀνθρω-
 ποκτόνος ἐστὶ, σπέρμα τοῦ Καὶν, θρέμμα τοῦ διαβόλου, θεοῦ
 σπλάγχχνον οὐκ ἔχει, ἐλπίδα κρειττόνων οὐκ ἔχει, ἄσπορός 10
 ἐστίν, ἄγονός ἐστιν, | οὐκ ἔστι κλῆμα τῆς αἰῆς ζωῆς ὑπερου- f. 342^a
 ρανίας ἀμπέλου, ἐκκόπτεται, τὸ πῦρ ἄθρουν ἀναμένει.

1 Jn iii 15

cf. Jn xv 5 f

cf. 1 Co xii 31

1 Co xiii 5

1 Pe iv 8

1 Jn iv 18

1 Co xiii 4,

6 ff

1 Co xiii 13

38. Σὺ δὲ μάθε τὴν <καθ'> ὑπερβολὴν ὁδὸν, ἣν δείκνυσι
 Παῦλος ἐπὶ σωτηρίαν· Ἡ ἀγάπη τὰ ἑαυτῆς οὐ ζητεῖ, ἀλλ' ἐ-
 πὶ τὸν ἀδελφὸν ἐκκέχυται· περὶ τοῦτον ἐπτόηται, περὶ 15
 τοῦτον σωφρόνως μαίνεται. Ἀγάπη καλύπτει πλήθος ἁμαρ-
 τιῶν· ἡ τελεία ἀγάπη ἐκβάλλει τὸν φόβον· οὐ περπερεύεται,
 οὐ φνσιούται, οὐκ ἐπιχαίρει τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ
 ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει,
 πάντα ὑπομένει. ἡ ἀγάπη οὐδέποτε ἐκπίπτει. προφητεῖαι 20
 κатарγοῦνται, γλῶσσαι παύονται, ἰάσεις ἐπὶ γῆς καταλεί-
 πονται. μένει δὲ τὰ τρία ταῦτα, πίστις, ἐλπίς, ἀγάπη·
 μεῖζων δὲ ἐν τούτοις ἡ ἀγάπη. καὶ δικαίως, πίστις μὲν γὰρ
 ἀπέρχεται, ὅταν αὐτοψία πεισθῶμεν ἰδόντες θεὸν, καὶ ἐλπίς
 ἀφανίζεται τῶν ἐλπισθέντων ἀποδοθέντων, ἀγάπη δὲ εἰς 25
 πλήρωμα συνέρχεται καὶ μᾶλλον αὔξεται τῶν τελείων παρα-
 δοθέντων.

cf. Jn ix 34

39. (38.) Ἐὰν ταύτην ἐμβάληται τις τῇ ψυχῇ, δύναται,
 καὶ ἐν ἁμαρτήμασιν ἢ γεγεννημένος, καὶ πολλὰ τῶν κεκωλυ-
 μένων εἰργασμένος, αὐξήσας τὴν ἀγάπην καὶ μετάνοιαν 30
 καθαρὰν λαβὼν ἀναμαχέσασθαι τὰ ἐπταισμένα. μηδὲ γὰρ 957
 τοῦτο εἰς ἀπόγνωσίν σοι καὶ ἀπόνοιαν καταλελείφθω, εἰ καὶ
 τὸν πλούσιον μάθοις ὅστις ἐστὶν ὁ χῶραν ἐν οὐρανοῖς οὐκ ἔ-
 χων, καὶ τίνα τρόπον τοῖς οὖσι χρώμενος (39.) ἂν τις τό τε
 ἐπίρρητον τοῦ πλούτου καὶ χαλεπὸν εἰς ζωὴν διαφύγοι καὶ 35

2 κατέθηκε (Segaar)] καθῆκε

8 ἐπιπνῶς (J. B. Mayor)] ἐπιπνῶς

12 ἀθροῦν

13 <καθ'> addidit Combefisius

31 μηδὲ (Dindorf)] μῆτε

35 ἐπίρρητον (Segaar)] ἐπιρρεῖ τὸν

δύναιτο τῶν αἰωνίων, τῶν ἀγαθῶν, ἐπαύρασθαι. εἰ ἦν δὲ
 τετυχηκὼς ἢ δι' ἄγνοιαν ἢ δι' ἀσθένειαν ἢ περιστάσιν ἀκούσιον
 μετὰ τὴν σφραγίδα καὶ τὴν λύτρωσιν περιπετήσιν τισιν ἁμαρτή-
 5 ψήφισται παντάπασιν ὑπὸ τοῦ θεοῦ. παντὶ γὰρ τῷ μετ' ἀ-
 ληθείας ἐξ ὅλης τῆς καρδίας ἐπιστρέψαντι πρὸς τὸν θεὸν
 ἀνεώγασιν αἱ θύραι καὶ δέχεται τρισάσμενος πατὴρ υἱὸν
 ἀληθῶς μετανοοῦντα· ἢ δ' ἀληθινὴ μετάνοια τὸ μηκέτι τοῖς
 f. 342^b αὐτοῖς ἔνοχον εἶναι, ἀλλὰ | ἄρδην ἐκρίζωσαι τῆς ψυχῆς,
 10 ἐφ' οἷς ἑαυτοῦ κατέγνω θάνατον ἁμαρτήμασιν· τούτων γὰρ
 ἀναιρεθέντων αὐθις εἰς σὲ θεὸς εἰσοικισθήσεται· μεγάλην ^{cf. Le xv 7, 10}
 γὰρ φησι καὶ ἀνυπέρβλητον εἶναι χαρὰν καὶ ἑορτὴν ἐν
 οὐρανοῖς τῷ πατρὶ καὶ τοῖς ἀγγέλοις ἐνὸς ἁμαρτωλοῦ ἐπι-
 στρέψαντος καὶ μετανοήσαντος. διὸ καὶ κέκραγεν· Ἔλεον ^{Hos vi 6; Mt ix 13, xii 7}
 15 θέλω καὶ οὐ θυσίαν· Οὐ βούλομαι τὸν θάνατον τοῦ ἁμαρ- ^{Ez xviii 23 Is i 18}
 τωλοῦ, ἀλλὰ τὴν μετάνοιαν· Κἂν ὧσιν αἱ ἁμαρτίαι ὑμῶν
 ὡς φοινικοῦν ἔριον, ὡς χιόνα λευκανῶ, κἂν μελάντερον τοῦ
 σκότους, ὡς ἔριον λευκὸν ἐκνίψας ποιήσω. θεῷ γὰρ μόνῳ ^{cf. Me ii 7; Le v 21}
 δυνατὸν ἄφесιν ἁμαρτιῶν παρασχέσθαι καὶ μὴ λογίσασθαι
 20 παραπτώματα· ὅπου γε καὶ ἡμῖν παρακελεύεται τῆς ἡμέρας ^{cf. Le xvii 3 f. Mt vii 11; Le xi 13}
 ἐκάστης ὁ κύριος ἀφιέναι τοῖς ἀδελφοῖς μετανοοῦσιν. εἰ
 δὲ ἡμεῖς πονηροὶ ὄντες ἴσμεν ἀγαθὰ δόματα διδόναι, πῶς
 μᾶλλον ὁ πατὴρ τῶν οἰκτιρμῶν, ὁ ἀγαθὸς πατὴρ πάσης ^{cf. 2 Co i 3}
 παρακλήσεως, ὁ πολὺσπλαγχνος καὶ πολυέλεος, <ὃς>
 25 πέφυκε μακροθυμεῖν, τοὺς ἐπιστρέψαντας περιμένει· ἐπι-
 στρέψαι δέ ἐστιν ὄντως ἀπὸ τῶν ἁμαρτημάτων τὸ παύσασθαι
 καὶ μηκέτι βλέπειν εἰς τὰ ὀπίσω. cf. Le ix 62

40. Τῶν μὲν οὖν προγεγενημένων θεὸς δίδωσιν ἄφесιν,
 τῶν δὲ ἐπιόντων αὐτὸς ἕκαστος ἑαυτῷ· καὶ τοῦτ' ἐστι

1 εἰ ἦν] εἴη 4 ὑπανηνέχθαι 4, 5 κατεψήφισται] pr. οὐ Ghisler ad marg.
 8—10 ἢ δ'—ἁμαρτήμασιν] Parall. Vat. et Scor. 594 Paris f. 385^b Matr. f. 118^a
 Ant. Mel. 22 8 om. δ' Parall. Ant. Mel. μηκέτι] μήτε Paris μη Matr.
 9 αὐτοῖς] τοιούτοις Matr. εἶναι] εὐρεθῆναι Parall. Ant. Mel. ἀλλὰ]
 ἀλλ' Parall. Ant. Mel. ἄρδην Scor. 11 ἀναιρεθέντων 17 μελαν-
 τότερον : forsitan scribendum μελανώτερον 24 <ὃς> addidi 25 ἐπι-
 στρέψαντες 25—27 ἐπιστρέψαι—ὀπίσω] Parall. Vat. et Scor. 594 Paris f. 385^b
 26 δέ ἐστιν ὄντως] ὄντως ἐστὶν Parall. om. τῶν Vat. ἁμαρτιῶν Parall.
 τὸ] τῷ S

μεταγνῶναι, τὸ καταγνῶναι τῶν παρωχημένων καὶ αἰτῆ-
 σασθαι τούτων ἀμνηστίαν παρὰ πατρός, ὃς μόνος τῶν
 ἀπάντων οἷός τέ ἐστιν ἄπρακτα ποιῆσαι τὰ πεπραγμένα
 ἐλέω τῷ παρ' αὐτοῦ καὶ δρόσῳ πνεύματος ἀπαλείψας τὰ
 προημαρτημένα. Ἐφ' οἷς γὰρ ἂν εὕρω ἡμᾶς, φησὶν, ἐπὶ 5
 τούτοις καὶ κρινῶ· καὶ παρ' ἕκαστα βοᾷ τὸ τέλος πάντων·
 ὥστε καὶ τῷ τὰ μέγιστα εὖ πεποιηκότι κατὰ τὸν βίον, ἐπὶ δὲ
 τοῦ τέλους ἐξοκείλαντι πρὸς κακίαν, ἀνόητοι πάντες οἱ
 πρόσθεν πόνοι, ἐπὶ τῇ καταστροφῇ τοῦ δράματος ἐξάθλω
 γενομένῳ· τῷ δὲ χεῖρον καὶ ἐπισεσυρμένως βιώσαντι πρό- 958
 τερον ἔστιν ὕστερον μετανοήσαντι πολλοῦ χρόνου πολιτείαν
 πονηρὰν ἐκνικῆσαι τῷ μετὰ τὴν μετάνοιαν χρόνῳ· | ἀκριβείας f. 343^a
 δὲ δεῖ πολλῆς, ὥσπερ τοῖς μακρᾷ νόσῳ πεπονηκόσι σώμασι
 cf. Eph iv 28 διαίτης χρεῖα καὶ προσοχῆς πλείονος. ὁ κλέπτης, ἄφεςιν
 βούλει λαβεῖν; μηκέτι κλέπτε· ὁ μοιχεύσας, μηκέτι πυ- 15
 ρούσθω· ὁ πορνεύσας, λοιπὸν ἀγνεύτω· ὁ ἀρπάσας, ἀποδίδου
 καὶ προσαποδίδου· ὁ ψευδομάρτυς, ἀλήθειαν ἄσκησον· ὁ
 ἐπίορκος, μηκέτι ὀμνυε· καὶ τὰ ἄλλα πάθη σύντεμε, ὀργὴν,
 ἐπιθυμίαν, λύπην, φόβον, ἵνα εὐρεθῇς ἐπὶ τῆς ἐξόδου πρὸς
 cf. Mt v 25; Le xii 58 τὸν ἀντίδικον ἐνταῦθα διαλελύσθαι φθάνων. ἔστιν μὲν οὖν 20

5—14 ἐφ' οἷς—πλείονος] Parall. Vat. et Scor. 594 Matr. f. 118^a: cod.
 Baroccianus 26 5—10 ἐφ' οἷς—γενομένῳ] Parall. Vat. 343 (hiat Scor.)
 Rup. f. 213^a Matr. f. 128^b Paris f. 84^a 5 om. γὰρ Parall. edd.
 omn: Bar. ἂν] ἐὰν Vat. 594 Scor. om. ἡμᾶς Scor. om. φησὶν
 Parall. edd. omn: Bar. 6 καὶ κρινῶ] om. καὶ Vat. 594 Scor. Matr. (utr. loc.)
 Paris: Bar. καὶ παρ'] om. καὶ Bar. τέλος] ἔλεος Paris ἀπάντων
 Parall. edd. omn: Bar. (Hunc locum Bunsen ita emendauit: παρ' ἑκάστου βίου
 τὸ τέλος ἀπαίων.) 7 om. τῷ Vat. 343 μέγιστα] μάλιστα Rup.
 om. Matr. 118^a: Bar. κατὰ τὸν βίον Matr. 118^a: om. κατὰ ceteri omn. et S
 ἐπὶ δὲ] λήξαντος δὲ Matr. 118^a: Bar. 8 τοῦ τέλους Bar. τῷ τέλει Matr. 128^b
 ἐξοκείλαντι Scor. ἐξοκίλει Matr. 116^a Paris ἐξόκηλαντη Bar. ἐξοκίλαντος Matr. 128^b
 ἀνόητοι S Rup. Bar. ἀνόητοι Matr. 118^a om. πάντες Matr. 118^a: Bar.
 9 προσθε Bar. ἐπὶ τῇ] οἱ ἐπὶ Matr. 118^a τῆς καταστροφῆς S 9, 10 ἐξ-
 ἄθλων γενομένων Vat. 343 Matr. 128^b 10 τῷ δὲ] τῷ τε Scor. τότε Matr. Bar.
 χείρων Scor. χειρώνως Matr. βιώσαντι] βίος ἀντὶ Matr. πρότερον Scor.
 προτέρων Matr. 11 om. ἔστιν Vat. Scor. 13 om. δὲ Vat. δεῖ] δέεται
 Parall. edd. omn: Bar. ὥσπερ τοῖς μακρᾷ νόσῳ] ὑπὲρ τῆς μακρὰν οσω Bar.
 ὑπὲρ τῆς εἰς μακρὰν ὥς ὁ Matr. πεπονηκόσι Scor. πεποιηκόσι Bar. πεποιηκῶς
 ἢ Matr. σώματι Matr. 14 διαίτης Matr. χρεῖα Matr: Bar. προσωχῆς
 Scor. 30. 20—31. 4 ἔστιν—κατορθοῦται] Parall. Vat. et Scor. 594 Matr.
 f. 118^a: Baroccianus 26 20 ἔστι Vat. Scor. om. οὖν Parall. edd. omn: Bar.

ἀδύνατον ἴσως ἀποκόψαι πάθη σύντροφα, ἀλλὰ μετὰ θεοῦ δυνάμεως καὶ ἀνθρωπείας ἰκεσίας καὶ ἀδελφῶν βοηθείας καὶ εἰλικρινοῦς μετανοίας καὶ συνεχοῦς μελέτης κατορθοῦται.

5 41. Διὸ δεῖ πάντως σε τὸν σοβαρὸν καὶ δυνατὸν καὶ πλούσιον ἐπιστήσασθαι ἑαυτῷ τινὰ ἄνθρωπον θεοῦ καθάπερ ἀλείπτην καὶ κυβερνήτην. αἰδοῦ καὶ ἕνα, φοβοῦ καὶ ἕνα, μελέτησον ἀκούειν καὶ ἐνὸς παρρησιαζομένου καὶ στύφοντος ἥμα καὶ θεραπεύοντος. οὐδὲ γὰρ τοῖς ὀφθαλμοῖς συμφέρει
10 τὸν αἰὶ χρόνον ἀκολάστοις μένειν, ἀλλὰ καὶ δακρῦσαι καὶ δηχθῆναι ποτε ὑπὲρ τῆς ὑγείας τῆς πλείονος. οὕτω καὶ ψυχῇ διηνεκοὺς ἡδονῆς οὐδὲν ὀλεθριώτερον· ἀποτυφλοῦται γὰρ ἀπὸ τῆς τήξεως, ἐὰν ἀκίνητος τῷ παρρησιαζομένῳ δια-
μείνῃ λόγῳ. τοῦτον καὶ ὀργισθέντα φοβήθητι, καὶ στενά-
15 ξαντα ἔλκυσθαι, καὶ ὀργὴν παύοντα αἰδέσθαι, καὶ κόλα-
σιν παραιτούμενον φθάσον. οὗτος ὑπὲρ σοῦ πολλὰς νύκτας ἀγρυπνησάτω, πρεσβεύων ὑπὲρ σοῦ πρὸς θεὸν καὶ λιτανείαις συνήθεσι μαγεύων τὸν πατέρα· οὐ γὰρ ἀντέχει τοῖς τέκνοις αὐτοῦ τὰ σπλάγχνα δεομένοις. δεήσεται δὲ καθαρῶς ὑπὸ
20 σοῦ προτιμώμενος ὡς ἄγγελος τοῦ θεοῦ καὶ μηδὲν ὑπὸ σοῦ λυπούμενος, ἀλλ' ὑπὲρ σοῦ· τοῦτο ἔστι μετάνοια ἀνυπό-
κριτος. θεὸς οὐ μυκτηρίζεται, οὐδὲ προσέχει κενοῖς ῥήμασι· cf. Gal vi 7
μόνος γὰρ ἀνακρίνει μυελοὺς καὶ νεφροὺς καρδίας, καὶ τῶν ἐν πυρὶ κατακούει, καὶ τῶν ἐν κοιλίᾳ κήτους ἰκετευόντων
f. 343^b ἔξακούει, καὶ πᾶσιν ἐγγύς ἐστι τοῖς πιστεύουσιν καὶ πόρρω τοῖς ἀθέοις ἂν μὴ μετανοήσωσιν.

42. Ἵνα δὲ ἐπιθαρρήσης, οὕτω μετανοήσας ἀληθῶς, ὅτι

1 δυνατὸν Parall. cdd. omn.: Bar. ἴσως] pr. γὰρ Matr.: Bar. ἀθρόως]
εὐθέως Matr. πάθη σύστροφα Matr. πάθης τροφ Bar. 2 ἀνθρωπίας
Scor. Matr. ἀνθρ. ἰκ.] ἀνθρ...καισίας Bar. ἀδελφόν Matr. 3 συνεχῆς
Scor.: Bar. 4 κατορθοῦνται S 7 ἀλείπτειν 15, 16 κόλασιν
παραιτούμενον (Segaar)] κολάσειν παραιτουμένῳ 31. 27—36. 3 ἵνα δὲ—
βλεπομένης] Haec habent cdd. plur. operum Dionysii Areopagitae; lectiones
dedi quae in archetypo horum cdd. exstitisse uid., apposito symbolo Ex:
infra uariae lectiones istorum cdd. notantur 27 ἔτι θαρρῆς S

σοὶ μένει σωτηρίας ἐλπίς ἀξιοχρεως, ἄκουσον μῦθον οὐ
 μῦθον, ἀλλὰ ὄντα λόγον περὶ Ἰωάννου τοῦ ἀποστόλου παρα- 959
 δεδομένον καὶ μνήμη πεφυλαγμένον. ἐπειδὴ γὰρ τοῦ τυ-
 ράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετήλθεν
 ἐπὶ τὴν Ἑφεσον, ἀπῆει παρακαλούμενος καὶ ἐπὶ τὰ πλη- 5
 σιόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου
 δὲ ὅλας ἐκκλησίας ἀρμόσων, ὅπου δὲ κλήρον, ἕνα τέ τινα
 κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. ἐλθὼν
 οὖν ἐπὶ τινα τῶν οὐ μακρὰν πόλεων, ἧς καὶ τοῦνομα
 λέγουσιν ἔνιοι, καὶ τὰ ἄλλα ἀναπαύσας τοὺς ἀδελφούς, ἐπὶ 10
 πᾶσι τῷ καθεστῶτι προσβλέψας ἐπισκόπῳ νεανίσκον
 ἱκανὸν τῷ σώματι καὶ τὴν ὄψιν ἀστεῖον καὶ θερμὸν τὴν
 ψυχὴν ἰδὼν, Τοῦτον, ἔφη, σοὶ παρακατατίθεμαι μετὰ πάσης
 σπουδῆς ἐπὶ τῆς ἐκκλησίας καὶ τοῦ Χριστοῦ μάρτυρος· τοῦ
 δὲ δεχομένου καὶ πάνθ' ὑπισχνουμένου καὶ πάλιν τὰ αὐτὰ 15
 διετεῖναι καὶ διεμαρτύρατο. εἴτα ὁ μὲν ἀπῆρεν ἐπὶ τὴν
 Ἑφεσον, ὁ δὲ πρεσβύτερος ἀναλαβὼν οἴκαδε τὸν παρα-
 δοθέντα νεανίσκον ἔτρεφε, συνείχεν, ἔθαλπε, τὸ τελευταῖον
 ἐφώτισε· καὶ μετὰ τοῦτο ὑφῆκε τῆς πλείονος ἐπιμελείας καὶ
 παραφυλακῆς, ὥς τὸ τέλεον αὐτῷ φυλακτήριον ἐπιστήσας 20

1 μὲν εἰς σωτηρίαν S 32. 1—36. 3 ἄκουσον μῦθον—βλεπομένης Euseb. H. E.
 iii 23 1 μῦθον pr. loc.] om. Ex^{edd} pl 4 νόσου S 5 ἐπὶ pr. loc.] εἰς
 Eus^{edd} pl 7 κλήρῳ Eus^{edd} aliq τε] γε Eus^{edd} aliq 9 οὖν] + καὶ S 12 τῇ
 ὄψει Eus^{edd} pl 13 παρατίθεμαι S Eus^{edd} pauc 15 καὶ 2^o forsitan omittendum
 16 διετεῖναι] διετείλατο Vat. Gr. 623 διελέγετο Eus Ex^{edd} pl διεμαρτύρετο
 Eus Ex^{edd} pl om. εἴτα S om. ἀπῆρεν S 20 τέλειον Eus Ex^{edd} pl

1 σὺ μένεις F ἀξιοχρεος AHL 1, 2 μῦθον οὐ μῦθον] οὐ μῦθον A (οὐ supra
 lin. add.) GHKOPQR μῦθον BC*D** (erasis post μῦθον 7 litt.) FIL μῦθον οὐ μῦθον
 C**D* ut uid. 2 ἀλλ' ABDP 3 om. καὶ μν. πεφυλ. L 4 τετελευτήσαντος C
 τῆς Πάτμου] om. τῆς HKOPQR 5 ἀπείη OQ ἀπείη L 6 καταστήσαν IQ
 7 om. ὅλας I κλήρων H om. ἕνα τέ H τε] γε C^{ut} uid GPR om. BD τινος G
 8 om. τῶν ABCDILP om. τοῦ O σημαινόμενον BL^{*ut} uid P 9 οὖν] + καὶ KP
 10 τᾶλλα ABCDILP ἐπὶ ἐν L 11 καθεκαστῶτι Q προβλέψας I*O
 ἐπίσκοπον AI*O 12 ἀστίον IL 13 παρακατατίθεμαι C πάσης C 15 om.
 δὲ GKR πάντα GHQR καὶ πάλιν] om. καὶ BCDP πάλιν] πάντα G
 om. αὐτὰ K 16 διετείλατο HR ἐλέγετο G διελέγετο rell. διεμαρτύρατο HO**QR
 -εἶτο C -ετο rell. ἀπῆρεν] ἐπῆρεν L ἀπῆρως A 17 πρεσβύτερος H παραλαβὼν
 BD 18 ἐτρεφεν Q om. συνείχεν O ἔθαλπεν ACQ 19 ἐφώτισεν AQ
 ὑφῆκε BKPR ὑφέστηκε A*GHLO ὑφέστη καὶ A**CDIQ τῆς πλείονος]
 hic incipit in I manus saec. xv. 20 om. τὸ KLQR τέλειον ABCDILOPQ
 ἐπικτήσας O

τὴν σφραγίδα τοῦ κυρίου. τῷ δὲ ἀνέσεως πρὸ ὥρας λαβο-
 μένῳ προσφθείρονται τινες ἥλικες ἀργοὶ καὶ ἀπερρωγότες,
 ἐθάδες κακῶν· καὶ πρῶτον μὲν δι' ἐστιάσεων πολυτελῶν
 αὐτὸν ἐπάγονται, εἰτά που καὶ νύκτωρ ἐπὶ λωποδυσίαν
 5 ἐξιώντες συνεπάγονται, εἰτά τι καὶ μεῖζον συμπράττειν
 ἡξίου. ὁ δὲ κατ' ὀλίγον προσειθίζετο καὶ διὰ μέγεθος
 φύσεως ἐκστὰς ὥσπερ ἄστομος καὶ εὖρωστος ἵππος ὀρθῆς
 ὁδοῦ καὶ τὸν χαλινὸν ἐνδακῶν μειζόνως κατὰ τῶν βαράθρων
 ἐφέρετο. ἀπογνοὺς δὲ τελέως τὴν ἐν θεῷ σωτηρίαν οὐδὲν
 10 ἔτι μικρὸν διενοεῖτο, ἀλλὰ μέγα τι πράξας, ἐπειδήπερ ἵπαξ
 ἀπολώλει, ἴσα τοῖς ἄλλοις παθεῖν ἡξίου. αὐτοὺς δὴ τούτους
 ἀναλαβὼν καὶ ληστήριον συγκροτήσας ἔτοιμος λῆσταιρχος
 f. 341^a ἦν, βιαιότατος, μαιφονώτατος, | χαλεπώτατος. χρόνος ἐν
 μέσῳ καὶ τινος ἐπιπεσοῦσης χρείας ἀνακαλοῦσι τὸν Ἰωάννην.
 15 ὁ δὲ, ἐπεὶ τὰ ἄλλα ὧν χάριν ἦκεν κατεστήσατο, Ἄγε δὴ, ἔφη,
 ὦ ἐπίσκοπε, τὴν παρακαταθήκην ἀπόδος ἡμῖν, ἣν ἐγὼ τε καὶ
 ὁ Χριστὸς σοι παρακατεθέμεθα ἐπὶ τῆς ἐκκλησίας ἧς προ-

2 om. καὶ ἀπερρωγότες S 3 ἡθάδες Ex πολυτελῶν] pr. πολλῶν S
 4 ἐπάγονται αὐτὸν Ex αὐτὸν ὑπάγονται S 6 προσειθίζετο Ex^{edd pl} 7 om.
 ἐκστὰς S 10 πράξει Eus^{edd aliq} 11 ἀπόλωνεν S παθεῖν] πράττειν Eus^{edd aliq}
 14 ἐμπεσοῦσης Ex^{edd aliq} 15 ἐπειδὴ S κατεστήσα-] perit in S, maxima huius
 folii parte auulsa 16 παρακαταθήκην Eus^{edd pl} παραθή- S, fluctuat Ex
 -κην ἀπ. ἡ. ἦν] perit in S τε] γε S 17 Χριστός] σωτήρ S
 -ατεθέμεθα—ἡς] perit in S

1 κυρίου (et K**)] Χριστοῦ K* 2 προσφθίνονται Q* προσφθίνονται I^{sppl}
 προσφθίνονται H ἐπιφθείρονται C ἀπειρωγότες O ἀπερρωγότες C ἀπερ-
 ρηγότες I^{sppl} 3 ἐθάδες P ἡθάδες rell. κακῶν] pr. συνήθεις G ἐστιάσεων O
 πολυτελῶν] pr. πολλῶν K (e sil.) 4 ἐπάγονται αὐτῷ CD ἐπάγονται αὐτὸν rell.
 λωποδυσίαν R λωποδυνεῖαν O 5 συνεπάδονται O om. εἰτά τι—ἡξίου G om.
 τι C μεῖζονα L συμπράττειν Q 6 προσειθίζετο ADGI^{sppl} LQ προσειθίζετο C
 προσειθίζετο HPRst προσηθίζετο BKR^{dind} προσειθίζετε O 6—9 καὶ διὰ—ἐφέρετο
 in marg. habet A 7 ἐκστὰς] om. DH ἐκστάσεως O εὖρωστος B εὐρωστος H
 9 τελέως DO ἐν] ἐπὶ G 10 ἔτι] ἐπὶ G 11 ἀπολώλει DI^{sppl} O αὐτὸς
 KQR^{dind} δὲ QR (e sil.) 12 λαβὼν BCDL ληστήριον] στήριον K
 13 βιαιώτατος H μαιφονώτατος L om. μαιφονώτατος GHI^{sppl} KOQR
 χαλεπώτατος] pr. καὶ GI^{sppl} KQR χαλεπώτατος L χαλαιπώτατος O 13, 14 ἐμμέσῳ
 AH 14 ἐμπεσοῦσης ACI^{sppl} LOPQ om. BD ἀνακαλοῦσιν GLQ ἀνακαλοῦσι] +
 οἱ τῆς τοιαύτης πόλεως οἰκεταὶ C (οἰκεταὶ supr. lin. a sec. ut uid. manu scriptum)
 15 ἐπεὶ] ἐπὶ AI^{sppl} OQ τὰλλα ABCDP ἦκε BDOP καταστήσατο C
 om. ἔφη H 16 παρακαταθήκην GKLP παραθήκην rell. ἐγὼ γέ O
 17 παρεκατεθέμεθα CHI^{sppl} LQ παρεθέμεθα B

καθέξῃ μάρτυρος. ὁ δὲ τὸ μὲν πρῶτον ἐξεπλάγη, χρήματα οἰόμενος ἅπερ οὐκ ἔλαβε συκοφαντεῖσθαι, καὶ οὔτε πιστεύειν εἶχεν ὑπὲρ ὧν οὐκ εἶχεν οὔτε ἀπιστεῖν Ἰωάννη· ὡς δὲ Τὸν 960 νεανίσκον, εἶπεν, ἀπαιτῶ καὶ τὴν ψυχὴν τοῦ ἀδελφοῦ, στενάξας κάτωθεν ὁ πρεσβύτης καὶ ἔτι καὶ ἐπιδακρύσας, 5 Ἐκεῖνος, ἔφη, τέθνηκε. Πῶς καὶ πότε καὶ τίνα θάνατον; Θεῷ τέθνηκεν, εἶπεν· ἀπέβη γὰρ πονηρὸς καὶ ἐξώλης καὶ τὸ κεφάλαιον ληστής, καὶ νῦν ἀντὶ τῆς ἐκκλησίας τὸ ὄρος προκατείληφε μεθ' ὁμοίου στρατιωτικοῦ. καταρρηξάμενος δὲ ὁ ἀπόστολος τὴν ἐσθῆτα καὶ μετὰ μεγάλης οἰμωγῆς πλη- 10 ξάμενος τὴν κεφαλὴν, Καλὸν γε, ἔφη, σε φύλακα τῆς τὰδελφοῦ ψυχῆς κατέλειπον· ἀλλ' ἵππος ἤδη μοι παρέστω καὶ ἡγεμὼν γενέσθω μοί τις τῆς ὁδοῦ. ἤλαυνεν ὥσπερ εἶχεν αὐτόθεν ἀπὸ τῆς ἐκκλησίας· ἐλθὼν δὲ εἰς τὸ χωρίον ὑπὸ τῆς προφυλακῆς τῶν ληστῶν ἀλίσκεται μήτε φεύγων μήτε παραι- 15 τούμενος, ἀλλὰ βοῶν· Ἐπὶ τοῦτο ἐλήλυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν ἀπαγαγάτε με. ὃς τέως ὥσπερ ὥπλιστο ἀνέμενεν ὡς δὲ προσιόντα ἐγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰδεσθεῖς

1 -υρος—χρήματα] periit in S. 2—35, 10 -ρ οὐκ ἔλαβε—περιέλαβεν ἀπο-] periit in S 3 εἶχεν 2^o loc.] ἔσχεν Eus^{edd} pauca 4 om. τοῦ Ex^{edd} pl 5 καὶ ἔτι καὶ] fluctuant Eus et Ex: vide infra. 6 καὶ πότε Eus edd HO Ex: om. Eus^{rell} 8, 9 κατείληφε Eus 9 δέ] οὖν Eus^{edd} pauca: om. Eus^{edd} aliq 10 τὴν ἐσθ. ὁ ἀπ. hoc ordine Eus^{edd} pauca 11 γε ἔφη φύλ. σε Eus edd BF^a σε ἔφη φύλ. Eus edd GHO γε ἔφη φυλ. Eus^{rell} 13 γενέσθω Eus^{edd} pl 17 ἀγάγετέ Eus^{edd} pl τέως] γε Ex

1 ὁ] ὡς H ὁ δέ] + ἀκούσας supra lin. P πρῶτα C 2 ἔλαβεν ACGQR 4 ἀπαιτῶ] ἀπέστω O τοῦ ἀδελφοῦ] τὰδελφοῦ BHKPR ἀδελφοῦ rell. 5 καὶ ἔτι καὶ GI^{sppl}Q (Eus O) καὶ ἔτι KR (Eus AE^aE^b) ἔτι καὶ ABCDLP καὶ HO (Eus F^b) (καὶ τι καὶ Eus^{rell}) 6 τέθνηκεν ALPQ πῶς] pr. ὁ δὲ P 7 ἐξόλης I^{sppl}LQ 7, 8 om. καὶ τὸ κεφ. ληστής O 8 ληστής] + κατέστηκεν H 8, 9 προκατείληφεν AQ προκατείληφε H κατείληφε BK 9 μετ' O καταρρηξ.] pr. ὁ δὲ BD: pr. καὶ P 9—11 om. δέ—πληξάμενος ABCDL: -ενος τὴν ἐσθ.—μεγάλης super rasuram, et οἰμωγῆς—κεφαλὴν ad marg. scriptum habet P: unde mihi persuasum est archetypum huius codicis eadem quae ABCDL uerba omisisse, quae scriptor ex Eusebio ut uidetur postea addidit: confirmat hanc sententiam quod P δὲ omittit, et τὴν ἐσθῆτα ante ὁ ἀπόστολος ponit cum edd AE^a Eusebii 11 om. σε LP 12 κατέλειπον AHI^{sppl}OQ ἥδη] δὴ BCD 13 ὥσπερ] ὅπερ A ὡς P 14, 15 φυλακῆς Q 16 τοῦτ' C τούτῳ BDH τὸ A 17 ἀγάγετέ A ἀπάγετέ L δς] ὡς AL τέως] γε Ex^{edd} omnia ὠλιστω Q* ὠλίσθω I^{sppl} ἀνέμενεν COQ ἀνέμενον L 18 πρῶντα ABCDL ἐγνώρισεν ALQ

ἐτρέπετο. ὁ δὲ ἐδίωκεν ἀνὰ κράτος ἐπιλαθόμενος τῆς ἑαυτοῦ
 ἡλικίας, κεκραγώς· Τί με φεύγεις, τέκνον, τὸν σεαυτοῦ πατέρα,
 τὸν γυμνὸν, τὸν γέροντα; ἐλέησόν με, τέκνον, μὴ φοβοῦ·
 ἔχεις ἔτι ζωῆς ἐλπίδα· ἐγὼ Χριστῷ δώσω λόγον ὑπὲρ σοῦ·
 5 ἂν δέῃ, τὸν σὸν θάνατον ἐκὼν ὑπομενῶ ὡς ὁ κύριος τὸν ὑπὲρ
 ἡμῶν ὑπὲρ σοῦ τὴν ψυχὴν ἀντιδώσω τὴν ἐμήν· στῆθι,
 πίστευσον, Χριστὸς με ἀπέστειλεν. ὁ δὲ ἀκούσας πρῶτον
 μὲν ἔσθη κάτω βλέπων, εἶτα ἔρριψε τὰ ὄπλα· εἶτα τρέμων
 ἔκλαιε πικρῶς. προσελθόντα δὲ τὸν γέροντα περιέλαβεν
 f. 34^b ἀπο|λογούμενος ταῖς οἰμωγαῖς ὡς ἐδύνατο καὶ τοῖς δάκρυσσι
 βαπτίζόμενος ἐκ δευτέρου, μόνην ἀποκρύπτων τὴν δεξιάν. ὁ
 δὲ ἐγγυώμενος, ἐπομνύμενος, ὡς ἄφεςιν αὐτῷ παρὰ τοῦ
 σωτῆρος εὔρηται, δεόμενος, γονυπετῶν, αὐτὴν τὴν δεξιάν ὡς
 ὑπὸ τῆς μετανοίας κεκαθαρμένην καταφιλῶν, ἐπὶ τὴν ἐκκλη-
 15 σίαν ἐπανήγαγε καὶ δαψιλέσι μὲν εὐχαῖς ἐξαιτούμενος,
 συνεχέσι δὲ νηστείαις συναγωνιζόμενος, ποικίλαις δὲ ῥήσεσι
 λόγων κατεπάδων αὐτοῦ τὴν γνώμην, οὐ πρότερον ἀπῆλθεν,

1 ἐτρέπετο Eus^{edd} pl 1, 2 τῆς ἡλ. τῆς ἑαυτοῦ Eus sed edd al om.
 τῆς 2^o loco 4 ἐλπίδας Eus edd AE^{ab} GHO λόγον δώσω Eus^{edd} pl 8 ἔσθη
 μὲν Eus^{edd} pl 10 οἰμωγαῖς S 11 βαπτίζων Vat. Gr. 623; in S legebatur ut uid.
 βαπτίζ|όμενος ἐκ sed litterae ζό vix legi possunt, et μένος ἐκ membrano scisso
 perierunt: non βαπτίζων scriptum esse clarum est, quod i accentu caret
 δευτέρου] τοῦ ἐτέρου Eus^{edd} aliq μόνον Ex 12 om. ἐγγυώμενος S (membrano
 hic integro) ἐπομνύων Vat. Gr. 623; in S periit -μένος ὡς ἄφεςιν 13 ἡῦρηται
 Ex -νυπετῶν -ως abscissum in S, in quo codice ab hoc loco usque ad 36, 8
 φαιδροῖς γεγηθότες pauca tantum uerba ad finem uersum seruantur: ὑπὸ
 τῆς μετανοίας κεκα|.....ἐπανήγαγε καὶ δα|.....αγωνιζόμενος |οὐ | perierunt
 uersus 21 16 ῥήσεσι] σειρήσι Eus^{edd} pauco

1 ἐτρέπετο HKR ἐδίωκε κατὰ κράτος GI^{pp1} KQR ἐπιλαβόμενος O
 2 om. τέκνον I^{pp1} KQR 3 γέροντα] γεγονότα I^{pp1} 4 ζωῆς
 ἔτι G ἐλπίδας P** 5 ἂν δέῃ] ἂν δὲ ACDLO αὐτὸς B
 om. ἐκὼν BD ὑπομένω AHO 6 om. τὴν ἐμήν BD 7 om.
 ὁ δὲ G 8 ἔρριψεν AI^{pp1} LQ 9 ἔκλαιεν ACLQ ἔκλαιε H** R^{dind} προσελ-
 θὼν P γέρον B περιέλαβε R 10 ἀπολογ.] pr. καὶ GHKQR οἰμωγαῖς L
 ἡδύνατο ABDLOP δάκρυσιν ALQ 11 καταβαπτιζόμενος P μόνην] ὁ
 μὲν H μόνον rell. ἀπέκρυπτε G 12 ἐγγυόμενος L ἐπώμνυμενον O ἐπώμνυτο
 GI^{pp1} KQR om. plane P ἄφεςις BP 13 σωτῆρος] πατὴρ OQR
 εὔρηται CP εὔροιο G ἡῦρηται rell. 14 ἐκκεκαθαρμένην P (sed ἐκκε- super
 rasuram) (ita et Eus cod F^a) 15 ἐπανήγαγεν ALQ δαψιλέσι μὲν] δαψιλέσιν
 I^{pp1} KQR 16 συναγωνιζόμενος BI^{pp1} L

ὥς φασι, πρὶν αὐτὸν ἀποκατέστησε τῇ ἐκκλησίᾳ, διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς καὶ μέγα γινώρισμα παλιγγενεσίας, τρόπαιον ἀναστάσεως βλεπομένης.

. . . . μάλιστα πάντων Χριστιανοῖς οὐκ ἐφίεται τὸ πρὸς βίαν ἐπανορθοῦν τὰ τῶν ἁμαρτανόντων πταίσματα· οὐ γὰρ τοὺς 5 ἀνάγκη τῆς κακίας ἀπεχομένους ἀλλὰ τοὺς προαιρέσει στεφανοῖ ὁ θεός.

. 43. (42.) | φαιδροῖς γεγηθότες, f. 345^a
 ὑμνοῦντες, ἀνοιγνύοντες τοὺς οὐρανοὺς. πρὸ δὲ πάντων αὐτὸς ὁ σωτὴρ προαπαντᾷ δεξιούμενος, φῶς ὀρέγων ἄσκιον, 961 ἅπανστον, ὁδηγῶν εἰς τοὺς κόλπους τοῦ πατρὸς, εἰς τὴν αἰώνιον ζωὴν, εἰς τὴν βασιλείαν τῶν οὐρανῶν. πιστενέτω ταῦτά τις καὶ θεοῦ μαθηταῖς καὶ ἐγγυητῇ θεῷ, προφητείαις, εὐαγγελίοις, λόγοις ἀποστολικοῖς· τούτοις συζῶν καὶ τὰ ὧτα ὑπέχων καὶ τὰ ἔργα ἁσκῶν ἐπ' αὐτῆς τῆς ἐξόδου τὸ τέλος 15 καὶ τὴν ἐπίδειξιν τῶν δογμάτων ὄψεται. ὁ γὰρ ἐνταῦθα τὸν ἄγγελον τῆς μετανοίας προσιέμενος οὐ μετανοήσει τότε ἡνίκα ἂν καταλίπη τὸ σῶμα, οὐδὲ καταισχυνθήσεται τὸν σωτήρα προσιόντα μετὰ τῆς αὐτοῦ δόξης καὶ στρατιᾶς ἰδὼν· οὐ δέδιδε τὸ πῦρ· εἰ δέ τις αἰρεῖται μένειν ἐπεξαμαρτάνων 20 ἐκάστοτε ἐπὶ ταῖς ἡδοναῖς καὶ τὴν ἐνταῦθα τρυφὴν τῆς αἰωνίου ζωῆς προτιμᾷ καὶ διδόντος τοῦ σωτῆρος ἄφεισιν ἀποστρέφεται, μήτε τὸν θεὸν ἔτι μήτε τὸν πλοῦτον μήτε τὸ

cf. Herm
 Past Sim ix
 33 et alibi.

1 ἀποκατ.] ἐπιστήσαι Eus^{edl} pane 3 βλεπομένης] hic finiuntur Eus et Ex
 4—7 μάλιστα—ὁ θεός] De hoc fragmento cf. *Introd.* p. xxix. Leontius Vat. Gr.
 1553 f. 119 Parall. Rup. f. 118^a Vat. 393 Scor. f. 52^b Paris 923 f. 89^a Maximus
 661 4 χριστιανούς Leont. ἀφίεται Rup. 5 ἁμαρτανόντων] ἁμαρτημάτων Rup.
 Vat. Scor. Max. ἁμαρτημάτων Paris πταισμάτων Leont. 6 τοὺς προαιρ.] τοῖς
 προαιρ. Paris 8 φαιδροῖς] hic rursus incipit S 9 ἀνοιγνύοντες S ἀνοιγνύντες
 Potter 19 στρατείας Ghisler et edd. male 20 οὐ δέδιδε] οὐδὲ δέδιδε
 J. B. Mayor μένειν καὶ ἐξαμαρτάνειν Ghisler et edd.

1 ὥς φασι] ὥς δὲ φησὶν H ἀποκατέστησε(ν) BDG ἀπεκατέστησε(ν)
 ACLO ἀποκαταστήσαι H¹⁰⁰ KPQR 2 παραδῖγμα Q 2, 3 παλιγγενεσίας ADO
 3 τρόπεον C pr. καὶ P (sed super rasuram). De subscriptione cf. *Introd.*
 p. xxv.

προπεσεῖν αἰτιάσθω, τὴν δὲ ἑαυτοῦ ψυχὴν ἔκουσίως ἀπολου-
 μένην. τῷ δὲ ἐπιβλέποντι τὴν σωτηρίαν καὶ ποθοῦντι καὶ
 μετὰ ἀναιδείας καὶ βίας αἰτοῦντι παρέξει τὴν ἀληθινὴν
 κάθαρσιν καὶ τὴν ἄτρεπτον ζωὴν ὁ πατὴρ ὁ ἀγαθὸς ὁ ἐν
 5 τοῖς οὐρανοῖς. ᾧ διὰ τοῦ παιδὸς Ἰησοῦ Χριστοῦ, τοῦ κυρίου
 ζώντων καὶ νεκρῶν, καὶ διὰ τοῦ ἁγίου πνεύματος εἴη δόξα,
 τιμὴ, κράτος, αἰώνιος μεγαλειότης καὶ νῦν καὶ εἰς γενεὰς
 γενεῶν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
 ef. Clem.
 Rom 1 Cor
 lxxv
 cf. ibid. lxi

NOTES ON THE QUIS DIVES SALVETUR.

p. 1, ll. 7—9. It is useless to record here the different suggestions that have been made for filling up the lacunae in this place and in other places in the first three sections. For *ἐν ἀσώτῳ καὶ ἐφημέρῳ βίῳ* (suggested in the *App. Crit.*) cp. *Paed.* II i 7 (168) *sub fin.* The scribe of S appears to have copied from a MS. in which certain letters and words were illegible; but it is by no means certain that he correctly represented the length of the lacunae. The incorrectness with which the lacunae of S are represented in V shows how little confidence can be felt in the accuracy of scribes in this matter. p. 1, l. 7 S leaves space for 11 letters, V for 16 l. 8 S 12, V 11 l. 9 S 7, V 17 p. 2, ll. 7, 8 S 12, V 19 l. 8 S 12, V 15 l. 9 S 10, V 19 ll. 9, 10 S 15, V 19 p. 3, ll. 10, 11 S 15, V 30 p. 4, l. 7 S 12, V 12. It is quite possible that the first two lacunae are exaggerated in S, and that this passage may originally have stood somewhat as follows:—*περιάπτουσι το<ὐτο> τὸ γέρας ἀνθρώποις ἐν ἀσ<ώτῳ> βίῳ κυλινδουμένοις, <ὃν ἄγουσι> τὸ κεφάλαιον.*

l. 8 *κυλινδουμένοις*] cp. *Protr.* x 92 (75) *οἱ δὲ σκωλήκων δίκην περὶ τέλματα καὶ βορβόρους τὰ ἡδονῆς ρεύματα καλινδούμενοι ἀνονήτους καὶ ἀνοήτους ἐκβόσκονται τρυφὰς, ὑώδεις τινὲς ἄνθρωποι.*

p. 2, l. 3 οὗ is a partitive genitive depending on *ἀφαιρεῖν καὶ περικόπτειν.*

l. 5 *ἀγχίστροφος*, preserved in Antonii Melissa, is much more forcible than the *ἀντίστροφος* of S. Clement was perhaps thinking of Thucyd. ii 53 *ἀγχίστροφον τὴν μεταβολὴν ὁρῶντες τῶν τ' εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων καὶ τῶν κτέ.*

ll. 7—10. These lines make good sense without any supplement at all. It is possible that the scribe of S was misled by spaces left blank in his archetype on account of flaws in the parchment.

ll. 10, 12 *τοῦτο μὲν...τοῦτο δέ*] cp. *Strom.* iv xvi 101 (608). *λέγω* is not wanted; it may have slipped in owing to the frequency of the phrase *τοῦτο δὲ λέγω*, which has a meaning that is not in place here.

ll. 16—20 *ἡ εὐχὴ* refers to the clause introduced above by *τοῦτο μὲν, ἡ πολιτεία* to that introduced by *τοῦτο δέ*. The insertion of the article before *πολιτεία* appears to me to be the simplest way of restoring the parallelism of the sentence, the construction of which was still further obscured by Ghisler's alteration of the genitive *συμμεμετρημένης* into the nominative. "But prayer requires a soul that remains strong and earnest till the last day of life, and a

man's life requires a good and steadfast disposition stretching forward to all the commandments of the Saviour." ἐπεκτεινομένης was probably suggested by Phil. iii 14.

ll. 26 f. Cp. *Paed.* II i 7 (168) τὸν ἐφήμερον διώκοντες βίον, ὡς οὐ ἡσόμενοι.

p. 3, ll. 2 f. μήτε ὅπως κτέ] As the text stands these words seem to mean:—"No longer troubling themselves...how the impossible or the possible arises in the case of man." The easiest alteration is to read ἀνθρώποις for ἀνθρώπῳ ἡ (οἱς becoming ὡς). Clement nowhere else uses the singular ἀνθρώπῳ in referring to this verse, nor is there, so far as I know, any evidence at all for it. Cp. p. 16, ll. 10 f.

l. 9 ἀμνήτων is the reading of V as well as of S. Ghisler printed ἀνοήτων, but Segaar restored by conjecture the true reading.

ll. 14 f. ἐξηγήσεως τῶν λογίων τ. κ.] This phrase recalls the title of the well known work of Papias (τῶν κυριακῶν λογίων ἐξηγήσις (or ἐξηγήσεις).

l. 17 εἶθ' ὅποταν μάθωσιν] V has these words quite clearly, but Ghisler's copyist seems to have been thrown out by the first ο of ὅποταν not being closed at the top and by the use of an ordinary ligature for ταν. The result was that Ghisler provided εἶτ' ὑπὸ ταυμάτωσιν as a puzzle for scholars. Segaar conjecturally restored the right reading, but subsequent editors were unable to see the excellence of his conjecture, which is not mentioned by Dindorf (except iii 516 among the extracts from Segaar's notes) or by Köster.

p. 4, l. 5 γυμνάσια δὲ αἱ ἐντολαὶ] cp. *Strom.* VII xiii 83 (882) γυμνάζων ἑαυτὸν διὰ τῶν ἐντολῶν.

l. 7. Again it is by no means necessary to assume that a word has been lost.

ll. 8 f. The dative σάλπιγγι (Edd.), which spoils the construction, was a correction of the scribe of V, in which MS. the last two letters are over an erasure.

l. 23. It seems best to alter αὐτῷ to agree with ἐκπορευομένου and so restore the reading of Mc. Ghisler printed both words in the dative. Throughout the whole of this quotation Ghisler and subsequent editors have added and omitted words in order to bring the quotation nearer to the traditional text of Mc.

l. 33. The scribe of V added πλούσιος after ἦν γὰρ, but placed dots underneath it to cancel it.

p. 5, ll. 17—19. I have printed this corrupt passage exactly as it stands in S. An opportunity for discussing it will arise when we come to consider the Gospel text of Clement. Quite provisionally I suggest that εἷς που may mean "up to a certain point": on similar phrases see Lobeck's *Phrynichus*, pp. 45 ff. ζῶν is perhaps due to the scribe's familiarity with the ordinary text of Mc., which led him to put the acc. for the nom.; but it is strange that the same mistake recurs on p. 20, l. 3. The words ἐν δὲ before ἔσονται have probably been introduced from the previous line: they are omitted on p. 20, l. 4, where the quotation is repeated.

l. 22 ἐναλλάσσει] [Intransitive as in Euseb. *H. E.* vi 16, 1. "There is a slight change perhaps here and there in the words, but all of them give the same general sense." J. A. R.]

p. 6, l. 1. διαφερόντων, ἐσκεπασμένων] Probably genitive absolutes, as Segaar thinks, referring somewhat loosely to τὰ δόξαντα. [I am inclined to insert τῶν after διαφερόντων and omit the δέ, translating "since the things hidden with marvellous depth of wisdom are of importance for the very end of salvation." J. B. M.]

ll. 1—3 ἐσκεπασμένων...ἀκοαῖς] [There is a curious parallel in Greg. Thaum. *Paneg. in Orig.* p. 5, ll. 17 ff. ed. Koetschau (Lomm. Orig. vol. xxv 344, 8), perhaps merely verbal and accidental. That passage Koetschau compares with Orig. *Comm. in Jn.* xxxii 6 (Lomm. ii 402, 17). J. A. R.]

p. 7, l. 7. For τὸ σημεῖον, meaning 'the cross,' cp. *Strom.* v vi 35 (667); vi xi 84 (782); *ibid.* 87 (783); vii xii 79 (880); *Exc. ex Theod.* § 42 (979); *ibid.* § 43 (979).

l. 9. The correction αἰτεῖ, instead of Ghisler's ἤτει, is supported by αἰτεῖ in l. 19 below.

ll. 12—14 ὦν—χρημάτων;] These words were altogether omitted in Ghisler's edition. Other cases in which he omitted a line or so of his MS. are p. 9, ll. 7 f. τὴν πρὸς—ἐπιθυμίαν, p. 18, ll. 13 f. ἐγὼ σοι παρέξω—ὑπερκόσμιον, p. 23, ll. 23 f. αὐτοῖς—παρεσχηκότας, p. 24, l. 7 καὶ—οὔσαν, p. 27, ll. 3 f. δοκοῦσιν—λαλεῖν.

ll. 14 f. εἰ τις...παρέσχηται] The MS. reading παράσχηται might perhaps be paralleled by *Strom.* iii xii 79 (546) εἰ δὲ ὑπερβὰς ὃν εἴλετο κανόνα εἰς μεῖζονα δόξαν, ἔπειτα ἀποπέσῃ πρὸς τὴν ἐλπίδα... vi vii 57 (769) Εἰ γοῦν τις τοῖς μερικοῖς ὡς τοῖς καθολικοῖς χρώμενος τύχῃ καὶ τὸ δοῦλον ὡς κύριον καὶ ἡγεμονεῖται, σφάλλεται τῆς ἀληθείας. But both these passages seem to be corrupt. I have to thank Prof. J. B. Mayor for drawing my attention to them.

ll. 24 f. Cp. *Strom.* iv vi 29 (576) αὐτίκα τὸν καυχώμενον τελείως τὰ ἐκ τοῦ νόμου προστάγματα πεπληρωκέναι διήλεγχε, μὴ τὸν πλησίον ἀγαπήσαντα.

l. 31. Perhaps we should read καὶ τὴν ἄκραν χάριν. There may be a reference to Jn i 16 χάριν ἀντὶ χάριτος, "New Testament grace in exchange for Old Testament grace."

l. 32 πλήρωμα δὲ νόμου Χριστὸς] Rom. x 4 τέλος γάρ, and so also *Strom.* ii ix 42 (451). In Rom. xiii 10 we have πλήρωμα οὖν νόμου ἡ ἀγάπη.

p. 8, l. 13. The reading of the MS. τὸ ἐμὸν is certainly right. Cp. below, l. 17 τὸ τοῦ σωτήρος ἐξαίρετον.

l. 16. προσθεῖναι] V has προθῆναι: for this Ghisler printed παρῆναι, which has given so much trouble. Stählin (*Observationes Criticae*, p. 43) suggested προσθεῖναι, which proves to be the reading of S.

τοῖς ὅλοις] [Perhaps translate "to his perfection of life"=πάντα τὰ τοῦ νόμου. J. B. M.]

p. 9, l. 5 ἀπορρίψαι] The ι of ῥίπτω appears to have been shortened in later Greek. See Hort, *Introduction to New Test.* p. 314. Westcott and Hort

accent *ρίψαν* (Lc iv 35). I have therefore left the MS. accent here and elsewhere.

l. 17. Westcott and Hort print *αἰωνίαν* in II Thess. ii 16, Hebr. ix 12.

l. 18 *πατρίσιν* is a certainly right correction: cp. Orig. *Comm. in Matth.* xv 15 (Lomm. iii 358) *Κράτῃτα...φασὶν ἀποδόμενον πᾶσαν τὴν οὐσίαν τῷ Θεβαίων δήμῳ δεδωρῆσθαι.*

l. 23 ff. The MS. reading *εἰ δὲ* (for Ghisler's *τί δὲ*) with the necessary alteration of the punctuation restores sense to this passage. "But if the new creation, the Son of God, reveals and teaches something special, he does not command that which appears at first sight, which others have done, but something else which is signified by this."

l. 24 *ἡ καινὴ κτίσις*] Segaar compares *Protr.* xi 114 (88) *τοῦτο ἡ κτίσις ἡ καινὴ βεβούληται.*

l. 25 *τὸ φανόμενον*] "The obvious and literal meaning." Cp. § 26 (27), p. 21, l. 4.

l. 28 *τῶν ὑπόντων*] Ghisler printed from V *τῶν ὑπὸ τῶν*. Segaar conjectured what proves to be the reading of the MS.

πρόρριζα] The MS. has *πρόριζα* here and again in § 29. In *Protr.* ii 19 (16) MSS. have *δλόριζον* and Esther xiii 6 (Swete B 6) SA have *ολορίζει*. See Hort, *Appendix to New Test.* p. 163.

p. 10, l. 19 *ἀν...καταλείπεται*] With the MS. reading *ἀν...καταλείπεται* cp. *Paed.* II i 18 (176) *οὐδεὶς ποτ' ἀν...δύναται* (where the Edd. restore *δύναται* from Plato); *Strom.* VI xvii 159 (823) *οὐκ ἔστιν ἀν κακῶν* (where Dr Jackson emends *οὐκ ἔστι παγκακῶν*): VII ii 7 (832 *sub fin.*) *οὐδὲ...καταλείπει ποτ' ἀν* and two lines lower *πῶς δ' ἂν ἔστι...* (in both which places Dindorf restores the optative).

l. 30 *καὶ Λευεῖ*] This emendation was made independently by Prof. Robinson, and also by Dr P. Koetschau in a review of Stählin's *Beiträge* (Theologische Literaturzeitung, 1896, Nr. 4). Compare the passage of Heracleon quoted by Clement, *Strom.* IV ix 71 (595)...*ἐξ ᾧν Ματθαῖος, Φίλιππος, Θωμᾶς, Λευὶς καὶ ἄλλοι πολλοί*, and Orig. *c. Cels.* i 62 (Lomm. xviii 111).

p. 11, l. 11 *τοῖς εἰδόσι. τὸ ὄργανον*] [I think *ὅτι* has been lost after *εἰδόσι* and that there should be no stop before *τὸ ὄργανον*. J. B. M.]

l. 13 *ἀπουσίας*] Segaar's *ἀμουσίας* is very tempting: but perhaps *ἀπουσία* can stand in the sense of *ὑστέρησις*. It denotes in fact the opposite of *περιουσία*, for which cp. p. 12, l. 34.

p. 13, l. 7 *ἐν τούτοις κτέ*] This is certainly an allusion to the unrecorded saying of Christ quoted in § 40 (p. 30, l. 5). See the notes there. *ἐν οἷς ἐίλετο* as it stands seems impossible; yet Prof. J. B. Mayor's transposition is not quite convincing.

l. 8 *ὅπου γὰρ κτέ*] Quoted with the same inversion *Strom.* VII xii 77 (878).

p. 14, l. 6 *οὐδενία*] Ghisler printed *οὐδὲ*, Segaar conjectured *οὐδένεια*.

l. 16. Dr Stählin suggests to me the omission of *τις*.

l. 22 *καλῶς*] Wendland, in the *Berliner Philologische Wochenschrift*,

1896, No. 13, suggests the insertion of <πλούσιος> after καλῶς. But, as Segaar says, the word is easily supplied.

ll. 30 f. There can be no doubt that Segaar was right in expunging the negative before πτωχός. The whole discussion is about the man who has cast away his worldly wealth and not his passions. Lauchert, in a review of Köster's *Quis Dives* in the Revue internationale de Théologie, 1893, p. 727, has seen this. Jülicher, however, in a review of the same book in the Theologische Literaturzeitung, 1894, Nr. 1, wishes to insert οὐ before πτωχῶ in l. 30; he takes the person speaking to be Christ, and the person addressed to be the rich young man: but it is clear from the previous lines that the γνήσιος πτωχός is addressing the νόθος ἄλλος πτωχός καὶ ψευδώνυμος.

l. 32. For the omission of the verb of saying cp. § 22, p. 17, l. 17.

p. 15, l. 21 καταστράπτεισθαι] For this expressive word Ghisler substituted the tame καταστρέφεισθαι.

l. 26 ὡς ἀν...δρμήσας] In suggesting to me this almost certain correction Dr Stählin refers, for the use of ὡς ἀν with the participle, to *Strom.* I v 31 (334); *ibid.* 32 (335); *ibid.* xxi 132 (399).

l. 27 καταπληγής] Ghisler gratuitously altered this to καταπληγείς. The form καταπληγής may now be struck out of Liddell and Scott. In the MS. the word is accented proparoxytone, as it is by some grammarians; cp. Chandler, *Greek Accentuation*, § 726.

p. 16, l. 21 βία] Cp. Tertullian, *Apol.* § 39 Haec uis deo grata est.

p. 17, l. 10. [Perhaps we should read ἀνόητα for νοητά. I doubt whether the latter word would be used in any but a good sense. J. B. M.]

l. 28 προβάλλεισθαι] Ghisler's alteration to ἀποβάλλεισθαι is needless. προβάλλεισθαι is used with the meaning "cast away" in Soph. *Phil.* 1017.

p. 18, l. 10 ὀπόσα] The last stroke of the π must have got a little separated from the rest of the letter in one of the ancestors of S, and thus the reading ὅτι ὅσα was produced. Somewhat similarly p. 19, l. 27 π has become τα.

l. 17 εἰς ἀνάπανσιν κτέ] This can, I think, mean "to the rest (characterised by) inexpressible and unspeakable good things"; but Segaar's conjecture ἀπολανσιν is much easier to translate.

ll. 17 ff. Cp. Resch, *Agrapha*, pp. 102, 154 ff. and 281; Ropes, *Die Sprüche Jesu*, pp. 19 ff. It is noteworthy that the two passages, 1 Co ii 9 and 1 Pe i 12, are again combined by Clement in the *Exc. ex Theod.* § 86 (989). Cp. Resch, p. 301, Ropes, pp. 50 f.

ll. 31 f. "Art thou able to get the better even of money? Say so, and in that case Christ doth not draw thee from thy possessions..." [Hesychius gives the gloss φράσον=λέγε. J. B. M.]

p. 19, l. 3 <ἐκεῖ σωθήσεται>] This addition of Segaar's gives exactly the sense wanted; probably, however, a whole line has been lost.

l. 9 κατ' αὐτὸν] The words do not seem right. Prof. J. B. Mayor suggests κατὰ <τὸν> αὐτὸν sc. τρόπον: this is perhaps better than Segaar's κατὰ ταὐτὸ simul uel eodem tempore.

l. 12 ἀποδοκιμάζει] ‘but it is the having these things *with persecutions* that He disallows.’

p. 20, l. 8 ἐπιδιδόντας] Segaar’s suggestion ἐπιδόντας is perhaps right.

l. 20 πρὸ τῆς πίστεως] [“Before his conversion.” J. B. M.]

l. 22 τὴν ψυχὴν] Segaar’s correction τὴν τύχην, though perhaps unnecessary, is not improbable.

ll. 29 f. ἐνδοτέρω τῶν ὑπαρχόντων κάμπειν τῆς ἐξουσίας] [A metaphor from the race-course, “to confine himself within the limits of what is allowed by his possessions.” I have sometimes thought that τῆς ἐξουσίας might be a gloss on τῶν ὑπαρχόντων. J. B. M.]

p. 21, ll. 2 f. ἐν τῇ περὶ ἀρχῶν] In *Strom.* III iii 13 (516) and *ibid.* 21 (520) Clement speaks of this work as only contemplated. It follows that he wrote the *Quis Dives* after the *Stromata* and other works.

ll. 24 f. ἐκτίνοντας] The phrase ἐκτίνειν χάριν occurs also *Strom.* VII vi 34 (851), where the MS. has ἐκτείνειν.

p. 22, ll. 1 f. ἄνωθεν καταβαίνων] Ghisler corrected to καταβαίνοντα, but the nom., though bold, is perhaps possible in this graphic passage.

l. 8 οἶνον] Ghisler from V οἶον. Segaar here again conjectured the true reading.

l. 9 [For προσυπισχνούμενον, which has been assimilated to διδόμενον, read the nominative. J. B. M.]

l. 27 ἔλεον] For the play on ἔλεος and ἔλαιον cp. *Paed.* II viii 62 (205) μυστικῶς ταύτη νοοῦσι τὸ ἔλαιον, ὃ αὐτὸς ἐστὶν ὁ κύριος, ἀφ’ οὗ τὸ ἔλεος τὸ ἐφ’ ἡμᾶς.

l. 28 ὑγείας] This late form occurs again § 41, p. 31, l. 11 and is the prevailing form in MSS. of Clement.

p. 23, ll. 23 f. αὐτοῖς—παρεσχηκότας] Ghisler accidentally omitted these words, and subsequent editors filled up the gap thus made from Mt xxv 45, so that the passage assumed quite a fresh appearance.

p. 24, ll. 21 f. αὐτὸν] This correction of Prof. J. B. Mayor’s is also made by Dr P. Wendland (*Berliner Phil. Wochenschrift*, 1896, No. 13).

ll. 30 f. οἰκεία τροφὴ πυρὸς] [This and the following words seem to be taken from some poem or panegyric on an emerald or other jewel. But τροφή can only mean “food of flame,” i.e. fuel, whereas emeralds were among the ἄκαστα, cf. Theophr. vol. III. p. 51 (Teubner) τροφήν δαί ζητεῖ τὸ πῦρ. Read τροφὸς “nurse of flame” i.e. scintillating. What follows may be translated:—“sport of time” (cf. *lusus naturae* used of fossils), “incident of an earthquake” (cf. what is said by Pliny and Theophrastus of gems being found after violent storms), “a tyrant’s insolence” (cups etc. of precious stones); cf. the story of Cleopatra’s pearls; also *Paed.* II iii 39 (191). J. B. M.]

A line of such a poem as Prof. J. B. Mayor speaks of is preserved *Paed.* II xii 118 (241)

σμάραγδος, ἐμπόλημα τιμηέστατον.

Just previously in the same place κεραυνῖται occurs evidently as the name of some sort of precious stone.

Possibly τροφή might be kept in the sense of "nursling of fire." Cp. Eur. *Cycl.* 189 ἀρνῶν τροφαί.

Combesius and Potter read οἰκία "houses," and Segaar took οἰκεία (or οἰκεία) in the same sense.

p. 25, l. 6 γίνεταί—ἀναπαύσεως] These words are omitted in V, and a late hand has corrected the following καὶ into ἀλλὰ.

ll. 10 f. ὅτι—δίδωσι] Omitted in V.

ll. 12 f. δώσω γάρ—φίλων] These words must be a quotation, but the source is unknown. Jülicher (Theolog. Literaturz. 1894, Nr. 1) classes it among "sonst unbekannte Herrnworte."

ll. 13—23. In several cases in these lines I have restored the right reading from the Parall. Rup. Perhaps therefore its readings should be preferred to those of S in this passage where internal evidence is indecisive.

p. 26, l. 4 μεθ' ἡμῶν ἀναστás] Segaar compares Hilary, *de Trinitate* l. vi No. 43 resurgens de mortuis assumpsit nos. He prefers, however, to read δι' ἡμᾶς ἀναστás comparing Polycarp, *ad Philipp.* § 9.

l. 24 ἐν ἔργοις] Segaar pointed out that these words belonged to the beginning of § 35 not the end of § 34.

p. 27, l. 8 τῶν ἐκλεκτῶν ἐκλεκτότεροι] Perhaps a reference to an "unwritten word" of Christ. Cp. *Strom.* vi xiii 107 (793) καὶ ἡ ἐξ ἀμφοῖν ἐκλογὴ μία καὶ τῶν ἐκλεκτῶν, φησὶν, ἐκλεκτότεροι κτέ.

l. 9 ἦτρον] Klotz inserts ἦ before ἦτρον.

l. 20 αὐτῷ] sc. τῷ σπέρματι.

l. 21 συναχθέντος αὐτοῦ] Cp. *Exc. ex Theod.* § 26 (975) καὶ τὸ σπέρμα συνεισέρχεται αὐτῷ εἰς τὸ πλήρωμα διὰ τῆς θύρας συναχθέν καὶ εἰσαχθέν. Cp. also Mt iii 12 |||; *Didache* §§ 9 f.

l. 23 θεῶ] Segaar's simple alteration from θῶ of the MS. is obviously right.

ll. 24 f. ὁ μονογενὴς θεός] In V the second hand gives the correction υἱός for θεός in the margin. Hence Ghisler and the Editors have ὁ μονογενὴς υἱός θεός. For a similar corruption in the MSS. of Origen see Brooke's *Fragments of Heracleon* (Texts and Studies i. 4), p. 8.

l. 26 ἐθείθη] With Jülicher's emendation (given in the Theol. Literaturz. 1894, Nr. 1) cp. *Strom.* v iii 16 (654) ὅταν ὁ λόγος σὰρξ γένηται, ἵνα καὶ θεαθῇ.

p. 28, l. 8 ἐπιπινῶς] This emendation can hardly be wrong. Clement uses the corresponding adj. *Strom.* ii ii 7 (432) οἱ ἐπίπνιοι ἐκ θεοῦ.

ll. 25 f. ἀγάπη δὲ εἰς πλήρ. συνέρχ.] Cp. *Exc. ex Theod.* § 26 (975) quoted in the note on p. 27, l. 21.

l. 30 αὐξήσας] Segaar's conjecture ἀσκήσας hardly seems necessary.

p. 29, l. 3 σφραγίδα] "Baptism," cp. § 42, p. 33, l. 1.

ll. 4 f. κατεψήφισται] There is little doubt that a negative must be inserted to go with this verb. Segaar would read οὐ τέλειον οὗτος κατεψήφισται. With the whole passage cp. *Strom.* ii xiii, xiv 56—61 (459, 460). Sense can, however, be made of the text as it stands by taking τέλειον with ὑπερνήχθαι: "if a man allow himself to be completely mastered by sins at first committed

ignorantly or involuntarily, this man is altogether condemned by God." The rest of the section must then be looked on as parenthetical, the main argument being resumed in § 40.

l. 25 περιμένει] Ghisler's περιμένειν is very harsh: it is easier to keep the MS. reading, and insert <ὁς> which would have been easily lost after πολυέλεος.

ll. 28 f. Cp. *Ecl. Proph.* § 15 (993).

p. 30, ll. 5 f. ἐφ' οἷς κτε] Cp. p. 13, l. 7. See also Resch, *Agrapha*, pp. 112, 227 f. and 290 f., Ropes, *Die Sprüche Jesu*, pp. 137 ff.: [also *Apophthegmata Patrum*, Cotelier, *Eccl. Gr. Mon.* I 821 f. (and his note: reprinted in Migne, *P.G.* 65. 403 ff.). J. A. R.].

l. 19 εὐρεθῆς] Wendland's suggestion (*Berliner Philol. Wochenschrift*, 1896, No. 13) εὐθαρσῆς "oder etwas ähnliches" is needless. Cp. Origen, *Comm. in Mt.* xiv 9 (Lomm. iii 287), (quoted by Tisch. on *Lc* xii 58).

l. 20 φθάνων] [Should it not be φθάσας? J. B. M.]

p. 31, ll. 14 f. καὶ στενάξαντα λυπήθητι] This can hardly be right. Prof. J. B. Mayor and Dr P. Wendland independently suggest στενάξαντος, but the genitive seems out of place among so many accusatives. Segaar's εὐλαβήθητι is the best suggestion I know of.

p. 32, ll. 6 ff. "In one place to appoint Bishops, in another to set in order whole churches, in another (to set in order) the clergy, and to ordain individuals among those pointed out by the Spirit." Thus κλήρον is opposed to ὅλας ἐκκλησίας. If εἴνα γέ τινα be read, it seems to be necessary to adopt also the very slightly attested reading κλήρω "ordaining to the ministry": for κλήρος means "the body of ministers" and not a single minister.

l. 9 ἥς καὶ τοῦνομα κτε] Smyrna, according to the *Chron. pasch.* ed. Bonn. p. 470 (Migne, Series Gr. vol. 92, col. 608).

p. 37, l. 3 μετὰ ἀναιδείας] Perhaps there is here a reminiscence of *Lc* xi 8.

APPENDIX ON SOME CLEMENTINE FRAGMENTS.

1. THE following fragment occurs in a MS. in the Escorial Library now bearing the class-mark Υ ΙΙΙ 19. This is a paper MS. consisting now of 260 leaves; the pages measure $8\frac{1}{4}$ by $5\frac{1}{2}$ inches; it belonged to the well-known Antonius Augustinus, and on fol. 1^a at the left-hand bottom corner is the number 86, which it bore in his library (see Graux, *Essai sur les origines du Fonds Grec de L'Escorial*, pp. 298 ff.). It contains a miscellaneous collection of theological writings and extracts. Our fragment occupies fol. 246^b to 248^a, and with it ceases the writing of the regular scribe: it is followed by the date $\xi\tau\omicron\upsilon\varsigma$ Ϡ ω ξ η μηνι φε = 1360 A.D. I feel almost convinced that this date is not in the hand of the scribe himself, but it agrees very well with the apparent age of the MS. The remaining pages have been filled up with various theological extracts by former possessors. The concluding pages have been lost. The heading of the fragment in the MS. is Κλήμεντος παραγγέλματα, but in an apparently contemporary table of contents the name is written Κλήμεντος.

Κλήμεντος παραγγέλματα.

Ἡσυχίαν μὲν λόγοις ἐπιτήδευε, ἡσυχίαν δὲ ἔργοις, ὡσαύτως δὲ ἐν γλώττῃ καὶ βαδίσματι· σφοδρότητα δὲ ἀπόφευγε προπετιῇ· οὕτως γὰρ ὁ νοῦς διαμενεί βέβαιος, καὶ οὐχ ὑπὸ τῆς σφοδρότητος παρα-
5 χώδης γενόμενος ἀσθενὴς ἔσται καὶ βραχὺς περὶ φρόνησιν καὶ σκοτεινὸν ὄρων· οὐδὲ ἡττηθήσεται μὲν γαστριμαργίας, ἡττηθήσεται δὲ ἐπιζέοντος θυμοῦ, ἡττηθήσεται δὲ τῶν ἄλλων παθῶν ἔτοιμον αὐτοῖς ἄρπαγμα προκείμενος. τὸν γὰρ νοῦν δεῖ τῶν παθῶν ἐπικρατεῖν ὑψηλὸν ἐπὶ ἡσύχου θρόνου καθήμενον ἀφορῶντα πρὸς θεόν. μηδὲν

1 Κλήμεντος	2 ὡσαυτῶς	4 διαμένει	6 σκοτεινὸν ὄρων
(J. A. Robinson)]	σκοτεινῶν ὄρων	9 θρόνον	

ὀξυχολίας ἀνάπλεος ἔσο περὶ ὄργας, μηδὲ νωθρός ἐν λόγοις, μηδὲ ἐν βαδίσμασιν ὄκνον πεπληρωμένος, ἵνα σοι ῥυθμός ἀγαθὸς τὴν ἡσυχίαν κοσμήῃ καὶ θειῶδές τι καὶ ἱερὸν τὸ σχῆμα φαίνεται. φυλάττου δὲ καὶ τῆς ὑπερφανίας τὰ σύμβολα, σχῆμα ὑψαυχεοῦν καὶ κεφαλὴν ἐξηρμένην καὶ βῆμα ποδῶν ἄβρον καὶ μετέωρον. ἥπιά σοι 5 πρὸς τοὺς ἀπαντῶντας ἔστω τὰ ῥήματα, καὶ προσηγορίαι γλυκεῖαι· αἰδῶ δὲ πρὸς γυναικας <ἄσκει> καὶ βλέμμα τετραμμένον εἰς γῆν. λάλει δὲ περιεσκεμμένως ἅπαντα, καὶ τῇ φωνῇ τὸ χρήσιμον ἀποδίδου τῇ χρεῖα τῶν ἀκούοντων τὸ φθέγμα μέτρον, ἄχρι δὲ καὶ ἐξάκουστον εἴη, καὶ μήτε διαφεύγων τὴν ἀκοὴν τῶν παρόντων ὑπὸ σμικρότητος, 10 μήτε ὑπερβάλλων μεῖζονι τῇ κραυγῇ. φυλάττου δὲ ὅπως μηδὲν ποτε λαλήσης ὃ μὴ προεσκέψω καὶ προενόησας· μηδὲ προχείρως καὶ μεταξὺ <τῶν> τοῦ ἐτέρου λόγων ὑπόβαλλε τοὺς αὐτοῦ· δεῖ γὰρ ἀνὰ μέρος ἀκούειν καὶ διαλέγεσθαι χρόνῳ μερίζοντα λόγον καὶ σιωπῇ· μάνθανε δὲ ἀσμένως, καὶ ἀφθόνως δίδασκε, μηδὲ ὑπὸ φθόνου ποτὲ 15 σοφίαν ἀποκρύπτου πρὸς τοὺς ἐτέρους, μηδὲ μαθήσεως ἀφίστασο δι' αἰδῶ. ὕπεικε πρεσβυτέροις ἴσα πατράσιν· τίμα θεράποντας θεοῦ· κάταρχε σοφίας καὶ ἀρετῆς. μηδὲ ἐριστικὸς ἔσο πρὸς τοὺς φίλους, μηδὲ χλευαστὴς κατ' αὐτῶν καὶ γελωτοποιός· ψεῦδος τε καὶ δόλον καὶ ὕβριν ἰσχυρῶς παραίτου· σὺν εὐφημίᾳ δὲ φέρε καὶ τὸν ὑπερή- 20 φανον καὶ ὕβριστὴν πρῶός τε καὶ μεγαλόψυχος ἀνὴρ. κείσθω δὲ σοι πάντα εἰς θεὸν καὶ ἔργα καὶ λόγοι, καὶ πάντα ἀνάφερε Χριστῷ τὰ σαυτοῦ, καὶ πυκνῶς ἐπὶ θεὸν τρέπε τὴν ψυχὴν, καὶ τὸ νόημα ἐπέρειδε τῇ Χριστοῦ δυνάμει ὥσπερ ἐν λιμένι τινὶ τῷ θείῳ φωτὶ τοῦ σωτήρος ἀναπανόμενον ἀπὸ πάσης λαλιᾶς τε καὶ πράξεως. καὶ 25 μεθ' ἡμέραν μὲν ἀνθρώποις κοῖνου τὴν σεαυτοῦ φρόνησιν, θεῷ δὲ πολ- λάκις μὲν ἐπιπλείστον <δὲ> ἐν νυκτὶ ὁμοίως καὶ ἐν ἡμέρᾳ· μὴ γὰρ ὕπνος σε ἐπικρατεῖτω πολὺς τῶν πρὸς θεὸν εὐχῶν τε καὶ ὕμνων· θανάτῳ γὰρ ὁ μακρὸς ὕπνος ἐφάμιλλος. μέτοχος Χριστοῦ αἰὲ κα- θίστασο <τοῦ> τὴν θείαν αὐγὴν καταλάμποντος ἐξ οὐρανοῦ· εὐφρο- 30 σὺνη γὰρ ἔστω σοι διηνεκὴς καὶ ἀπανστος ὁ Χριστός. μηδὲ λύε τὸν τῆς ψυχῆς τόνον ἐν εὐωχίᾳ καὶ ποτῶν ἀνέσει, ἱκανὸν δὲ ἡγοῦ τῷ

1 ἔσω (occurrit forma ἔσο infra bis (48 18, 49 5) et Plut. (Apophth. Lac.) 241) ὄργας] ὄργα μηδὲ νωθρός] μὴ δὲν ωθός 3 κοσμοί 6 ἀπαν-
τῶντας (J. A. Robinson)] ἀπατῶντας γλυκεῖαι 7 <ἄσκει> addidi,
quod inter -as et καὶ facilius omitti potuit 8 ἀπεδίδον 8, 9 ἀποδίδου,
τῇ χρεῖα.....μετρῶν J. A. Robinson 11 ὑπερβάλλων (J. B. Mayor)] ὑπο-
βάλλων 13 <τῶν> addidi αὐτοῦ ἀνὰ] ἕνα 14 χρόνων
17 ὑπείκου 20 ὑπερίφανον 21 πρῶός τε] forsitan addendum ὦν
27 <δὲ> addidi 30 <τοῦ> addidi 32 εὐοχεῖα

σώματι τὸ χρεῖδες. καὶ μὴ πρόσθεν ἐπέιγου πρὸς τροφὰς πρὶν ἢ καὶ
 δεῖπνον παρῆναι καιρός· ἄρτος δὲ ἔστω σοι τὸ δεῖπνον, καὶ πόαι γῆς
 προσέστωσαν καὶ τὰ ἐκ δένδρων ὥραϊα· ἴσθι δὲ ἐπὶ τὴν τροφήν
 ἀπαθῶς καὶ μὴ λυσσώδη γαστριμαργίαν ἐπιφαίνων· μὴδὲ σαρκο-
 5 βόρος μὴδὲ φίλους ἔσο, ὁπότε μὴ νόσος τις ἴασιν ἐπὶ ταύτην ἄγοι.
 ἀλλ' ἀντὶ τῶν ἐν τοῖτοις ἡδονῶν τὰς ἐν λόγοις θείοις καὶ ὕμνοις
 εὐφροσύνας αἰροῦ τῇ παρὰ θεοῦ σοι χορηγουμένη σοφία, οὐράνιος τε
 αἰεὶ σε φροντὶς ἀναγέτω πρὸς οὐρανόν· καὶ τὰς πόλλας περὶ σώματος
 ἀνίει μερίμνας τεθαρσηκῶς ἐλπίσαι ταῖς πρὸς θεόν, ὅτι σοὶ γε τὰ
 10 ἀναγκαῖα παρέξει διαρκῇ τροφήν τε τὴν εἰς ζωὴν καὶ κάλυμμα
 σώματος καὶ χειμερινοῦ ψυχῶς ἀλεξητήρια· τοῦ γὰρ δὴ σοῦ βασιλεῶς cf. Ps xxiii
 γῇ τε ἅπαντα καὶ ὅσα ἐκφένεται· ὡς μέλη δὲ αὐτοῦ <τὰ σώματα> (xxiv) 1
 τῶν αὐτοῦ θεραπόντων ὑπερβαλλόντως περιέπει καθάπερ ἱερὰ καὶ cf. 1 Co vi
 ναοὺς αὐτοῦ. διὰ δὲ τοῦτο μὴδὲ νόσους ὑπερβαλοῦσας δέδιδι μὴδὲ 15, 19
 15 γήρως ἔφθοδον χρόνῳ προσδοκώμενον· παύσεται γὰρ καὶ νόσος ὅταν
 ὀλοψύχῃ προθέσει ποιῶμεν τὰς αὐτοῦ ἐντολάς. ταῦτα εἰδὼς καὶ
 πρὸς νόσους ἰσχυρὰν κατασκεύαζε τὴν ψυχὴν, εὐθάρσησον ὥσπερ τις
 ἀνὴρ ἐν σταδίοις ἄριστος ἀτρέπτῃ τῇ δυνάμει τοὺς πόνους ὑφίστασθαι.
 μὴδὲ ὑπὸ λύπης πάννυ πνέου τὴν ψυχὴν, εἴτε νόσος ἐπικειμένη
 20 βαρύνει εἴτε ἄλλο τι συμπύπτει δυσχερὲς, ἀλλὰ γενναίως ἀνίστα
 τοῖς πόνους τὸ νόημα χάριτας ἀνάγων θεῷ καὶ ἐν μέσοις τοῖς ἐπιπόνοις
 πράγμασι ἅτε δὴ σοφώτερά τε ἀνθρώπων φρονοῦντι καὶ ἅπερ οὐ
 δυνατὸν οὐδὲ ῥάδιον ἀνθρώποις εὐρεῖν. ἐλεῖ δὲ καλουμένους, καὶ
 τὴν παρὰ τοῦ θεοῦ βοήθειαν ἐπ' ἀνθρώποις αἰτοῦ· ἐπινεύσει γὰρ
 25 αἰτοῦντι τῷ φίλῳ τὴν χάριν, καὶ τοῖς καλουμένοις ἐπικουρίαν παρέξει
 τὴν αὐτοῦ δύναμιν γινώσκον ἀνθρώποις καθιστάναι βουλόμενος, ὡς cf. Ro ix 23
 ἂν εἰς ἐπίγνωσιν ἐλθόντες ἐπὶ θεὸν ἀνίσωσιν, καὶ τῆς αἰωνίου μακα-
 ριότητος ἀπολαύσωσιν ἐπειδὴν ὁ τοῦ θεοῦ υἱὸς παραγένηται ἀγαθὰ
 τοῖς ἰδίους ἀποκαθιστῶν.

The title of this extract is certainly very vague, and its character is such that it is impossible to build much on the style, but there can be no doubt that the ideas are just what we should expect from the Alexandrian Clement. Now Eusebius (*H. E.*

1, 2 πρὶν καὶ δεῖπνον παρη	3 forsitan ἔθι J. B. Mayor	4 ἀπαθῶς]
ἀσταθῶς	5 φίλινος ἔσο] ἔσω sec. man.	6 νόσου
τεθαρσικῶς	10 διαρκεί	12 <τὰ σώματα> addidi
15 εὐφθοδον	προσδοκώμενον	22 σοφώτερά
23, 25 καλουμένους et κακουμένους O. Stählin	26 τῇ αὐτοῦ δυνάμει	βου- λομένοις
27 ἀνίσωσιν (sed inter η et ιν interdu in hoc codice uix distingui potest)		

vi. 13) mentions among his works ὁ προτρεπτικὸς εἰς ὑπομονὴν ἢ πρὸς τοὺς νεωστὶ βεβαπτισμένους. Surely it is at all events a probable conjecture that our extract belongs to this tract.

2. The following fragment was kindly pointed out to me by one of the assistant Librarians at the Ambrosian Library in Milan. In a tenth or eleventh century MS. (H 257 sup. fol. 10^b) occurs an extract¹ headed Ἀναστασίου Θεουπόλεως ἐκ τῶν πρὸς πεῦσιν καὶ ἀπόκρισιν, in which comes the following passage :—

Ἐνθεν φησὶν ὁ Ῥωμαῖος Κλήμης ἐν τῷ περὶ προνοίας λόγῳ· Βραχμάνοι ἐπόρειον οἰκούντες καὶ καθαρωτάτου ἀπολαύοντες αἰέρος ζωῇ τέλειον καὶ πληρέστατον χρόνον τῆς ζωῆς τῶν ἀνθρώπων· εἰ οὖν ἐξ αἰέρος ὑγεία καὶ παράτασις γίνεται ζωῆς, εὐδηλον ὅτι καὶ νόσοι καὶ θάνατοι ἐκ τῶνδε τῶν στοιχείων κατὰ τινὰς αὐτῶν πλεονασμούς καὶ ἐλαττώσεις ὡς εἴρηται συμβαίνουσιν.

It is clear that Anastasius confused the two Clements, and that this fragment is really from the Alexandrian. On Clement of Alexandria's work περὶ προνοίας see Zahn, *Forschungen* III. 39. The Brahmins (Βραχμᾶνες) are three times mentioned in the *Stromata* I xv 68 (355) ; *ibid.* 72 (360) ; III vii 60 (538).

3. In a Madrid MS. (O 15, paper, cent. xvi) in a collection of ὄροι διάφοροι occurs an extract headed τοῦ ἁγίου κλήμης μαθητοῦ τοῦ ἁγίου Πέτρου· περὶ ἐτυμολογίας. Incipit Ἐτυμολογία ἐστίν, ἡ τῆς δυνάμεως τοῦ ὀνόματος τῆς (lege ὀρθότης) ἐξ αὐτοῦ τοῦ ὀνόματος ἐρμηνευομένη· οἷον κατὰ τί εἰρήνη ; κατὰ τὸ εἰρεμῆν (lege ἡρεμεῖν) τὸν νοῦν. Explicit σχολεῖον εἴρηται διὰ τὸ κατασχολῆν (lege κατὰ σχολὴν) παρατίθεσθαι πρὸς σαφεστέραν ἐρμηνείαν τῶν δυσνοήτων νοημάτων ἢ ῥημάτων.

This extract is of some length : it consists entirely of absurd popular derivations, and is not worth printing here, being evidently spurious. A very similar collection to the one in this codex is printed among the *Spuria* of St Athanasius (*Montfaucon*, vol. II, pp. 242 sq.) under the title of *Liber de Definitionibus*. The heading is Ὅροι διάφοροι κατὰ τὴν παράδοσιν καὶ πίστιν τῆς καθολικῆς ἐκκλησίας, συλλεγόντες ἀπὸ τε Κλήμεντος καὶ ἐτέρων ὁσίων ἀνδρῶν καὶ μακαρίων πατέρων. On p. 250 without any special heading come the first few lines of one extract, and after them

¹ Mai in his *Scriptorum Veterum Nova Collectio* (Tom. I, pars I, p. 369) prints from a Vatican MS. an extract of Anastasius for the most part identical with the Milan one, but it does not contain the Clementine fragment.

καὶ ἐν τοῖς λοιποῖς ὁμοίως, which looks as if the scribe had the rest of the extract before him, but was tired of copying such nonsense. A similar collection is printed in Anastasius Sinaiticus, *Viae duæ*, ch. II (see Zahn, *Forschungen* III 43), and occurs also in a Laurentian MS. (Plut. IX, cod. 8, see Zahn, *loc. cit.*), and in Codex Sinaiticus Graecus 453 (see Harnack, *Litt. Gesch.* I 778). The Madrid Codex differs from the other recensions in assigning the different extracts to their supposed authors, and makes it clear that nothing can be added to our knowledge of Clement's writings from this source, as Zahn seems to hope¹.

4. In a Florence MS. (Med. Laurenziana Plut. VII. cod. 15, f. 105^b) is found in a mutilated form the Gnomologia of Maximus. This MS. was examined for Zahn by Prof. Italo Pizzi (Zahn, *Forsch.* III 8). I give here the variants from Dindorf:

f. 105^b ὥσπερ ἔοικεν—φανῆ = Strom. VI xii 102 (Dind. III 201. 14—18). *Collation* with Dind. ὡς] ὥσπερ | om. οὖν | ἐστιν | om. πάντοθεν | ἐποχῇ | χολεύουσα | om. τε.

f. 160^b ἔπεται—σκιὰ = Strom. VII xiii 82 (III 323. 27 sq.). *Collation.* om. γὰρ | τῇ γνώσει τὰ ἔργα.

f. 184^a ὅσα περὶ ὕπνου—ἦττον = Strom. IV xxii 141 (II 398. 28—399. 1). *Collation.* om. δ' αὖ | ἀποστασίαν.

id. πᾶσι—ἀποτεμνομένοις = Paed. II ix 81 (I 285. 12—18). *Collation.* om. ἡρέμα—ἐθίζουσιν | om. ἐπιτρέπειν | om. εἰς | ἐγρηγορῶσιν.

f. 202^a ἀνύποπτον—πρέποντος = Strom. II xxiii 146 (II 240. 21—23). *Collation.* om. δὲ | διβολικὴν | τὸ] τῷ.

f. 221^b. With the lemma Νείλου is quoted the sentence μακάριος ὁ τὸν βίον ὑψηλὸν ἔχων, ταπεινὸν δὲ τὸ φρόνημα, which is referred to Clement (by a τοῦ αὐτοῦ) in the Parall. Rup. f. 264^a (Harnack, *Litt. Gesch.* I p. 321).

f. 234^a οὐχ ἡ—εἰλικρίνεια. Quoted by Zahn, p. 55, but this codex has ἀγωγὴ for ἀποχῇ.

f. 241^a κλη: ὁ τοῖς ὀνείροις προσέχων ἐοῖκε τῷ τὴν σκιὰν αὐτοῦ δώκοντι. (This extract has apparently escaped the notice of Prof. Pizzi.)

¹ *Forsch.* III 42. Es ist vielleicht erlaubt, mit dieser Schrift (De dogmatibus ecclesiasticis) eine Reihe mehr oder weniger unsicherer Angaben zu verbinden, welche zum Theil den Schein erwecken, als ob Cl. eine besondere Schrift über gewisse für die Theologie wichtige Begriffe verfasst hätte.

f. 251^{a1} καθόλου—οἰκεῖός ἐστιν = Paed. II vii 60 (I 266. 26 f.).
Collation. om. γὰρ | ἡσυχίας καὶ ἡρεμίας.

id. (same extract continued). οὐ μόνον—ἐπανηρημένῳ = Strom.
 I x 48 (II 41. 13—15). *Collation.* οὐ μόνον εὐτελῆ.

id. φιλοσοφία ἐστὶν ἡθῶν κατόρθωσις μετὰ δόξης τῆς περὶ τῶν
 ὄντων εὐσεβοῦς.

The Maximus² is preceded by the Gnomologia of the Monk
 Georgidius, which contains one extract marked Clement.

f. 86^b τὸ περὶ—καρτερές = Paed. II vi 52 (I 259. 18—20).
Collation. om. δὲ | ἀσκέειν σωφρονεῖν | λαγνείας ἐστὶ καρτερές.

5. The following extracts occurring in the Parall. Rup. are
 not referred to their places by Harnack, *Litt. Gesch.* I 317 ff.

f. 72^a ὡς εἰκεῖ—σεμνή = Strom. VII xvi 100 (Dind. III 339.
 25—27).

f. 109^b οὐ περὶ—στρεπτόν = Strom. VI xvii 151 (III 237. 4 f.).

id. ἐκδέχεται—καταληπτικὴν = Strom. VIII i 2 (III 351. 28—
 352. 4). Zahn gives the reference on p. 28.

f. 200^b τῷ τελείῳ—δικαιοσύνη = Strom. VI xv 125 (III 217.
 23—25).

f. 201^a ὅταν μὴ—ὁδεύει γένος = Strom. VII xii 73 (III 315.
 17—20).

6. In the MS. of the Sacra Parallela, Paris 923, f. 98^b,
 occurs the fragment ἄτοπόν ἐστιν διώκοντα τὰς τιμὰς φευγεῖν (lege
 φεύγειν) τοὺς πόνοους δι' ὧν αἱ τιμαὶ with the lemma ἐκ τοῦ τίς ὁ
 σωζόμενος πλούσιος. In Parall. Vat. Lequien 713 this fragment
 has the lemma Εὐαγρίου. In both cases it follows the extract
 from *QDS* § 21, beginning οὐ τῶν καθευδόντων. It is not to be
 found in the *QDS*, but may perhaps be meant for a summary of
 the teaching of § 3.

¹ The extracts on this page are without any lemma: the last is no doubt
 from some other author.

² The other Clementine extracts in the Maximus are f. 105^b ἡ τῶν
 κακῶν—ἀρχή Zahn p. 55. f. 130^a κλήμεντος βώμης:—οὐ δίκαιόν ἐστι τοῦ δε-
 δωκότος ἐγκαταλειφθέντος τὰ δοθέντα παραμένειν τοῖς ἀγνώμοσι. f. 142^b several
 fragments from Nilus and others under the heading κλήμεντος. f. 221^b
 τοσοῦτόν τις—εἶναι Zahn p. 62. f. 226^b πάντων—πρὸς αὐτόν and ἀθάνατοι—
 ἔχουσιν Zahn p. 63. f. 230^b εἰ βούλει—σεαυτόν Zahn p. 63. This extract
 gives the sense of Paed. III i 1 (Dind. I 324. 5 f.).

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ψυχικός: τὰ ψ. πάθη 11 28 ψ. νοσήματα

17 10

ὠδίνειν 12 23

ὠκύμορος 20 2

ὦν: ὁ ὄντως ὦν καὶ τὰ ὄντα δωρούμενος

6 28

ὠνεῖσθαι 24 24

ὦρα: πρὸ ὦρας 33 1

ὡς ἂν *c. partic. ut qui* 15 26

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